

HOW I AM EDUCATING MY DAUGHTERS.

W. H. H. MURRAY.



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THE OLD HOMESTEAD.

COMPLETE WORKS OF W. H. H. MURRAY
NATIONAL EDITION
VOL. VIII

HOW I AM EDUCATING MY DAUGHTERS

OR A PRACTICAL ILLUSTRATION OF WHAT CAN
EASILY BE DONE IN DEVELOPMENT OF THEIR LOVED ONES
BY PARENTS AT HOME

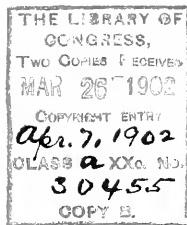
Private Instructors to the Children of the King

"Our children are God's children, not ours only, and given us to train for Him. As their Teachers, we teach ourselves more than we teach them." — BEECHER

[NEW EDITION REVISED AND ENLARGED]

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FORE WORD.

TO ALL PARENTS; TO ALL TEACHERS AND EDUCATORS;
TO THE OWNERS AND EDITORS OF GREAT JOURNALS; TO
ALL WHO BY THEIR THINKING AND WRITING MAKE THE
AMERICAN PRESS THE MOST NOBLE AND NOTABLE INFLU-
ENCE AMONG THE MANIFOLD FORCES OF CIVILIZATION;
TO ALL MEN AND WOMEN OF LIGHT AND LEADING; TO
ALL CHILDREN AND YOUTH WHO SEEK, AS BETTER THAN
THE BASER FORMS OF WEALTH, THE POWERS AND PLEAS-
URES OF INTELLIGENCE; AND TO MY OWN DEAR CHILDREN,
WITHOUT WHOSE LOVE OF LEARNING AND DESIRE TO
KNOW THINGS SEEN AND UNSEEN, THIS BOOK OF SUGGES-
TIONS AND RECORD OF STUDIES WOULD NOT HAVE BEEN
WRITTEN, I INSCRIBE THIS VOLUME.

A WORD FROM THE AUTHOR.

I trust that no reader of this volume will suppose that the Author of it imagines that many can ever do for their children what he has done for his. In most cases imperative conditions would forbid it. And in such a matter as education of children a close imitation of any method, however good in certain cases and with certain environments, would in other cases be wholly impracticable.

The value of this book is found primarily in the fact that it is a truthful record of what is actually being done with a group of children located in the country by a father who has the education and the environment that enables him to be their teacher. Any good thing that is honestly done at the cost of time and effort in the world has a certain value to it in the way of suggestion at least,

for it can be inspected, criticized, and weighed in the balances of sound judgment and accepted as helpful or rejected as hurtful.

Nor will the volume be without value if it simply stimulates thought in the reader's mind, calls attention to what might be done, but is now neglected in the matter of educating the children of the Country, brings mother and father in close sympathy with the sweet child life around them, adds to the home feeling, and delivers the youth of the Country from the depressing conventionalism which now benumbs the faculties of the public and limits the usefulness of the real teacher.

THE AUTHOR.

CHAPTER I.

THE OBJECT OF EDUCATION.

IN WHICH THE OBJECT OF EDUCATION IS SET FORTH AND ENFORCED AND CERTAIN INTRODUCTORY STATEMENTS MADE AND EXPLANATIONS GIVEN CALCULATED TO PUT THE READER IN INTELLIGENT AND SYMPATHETIC CONNECTION WITH TEACHER AND PUPILS AND UNDERSTAND THE SYSTEM ADOPTED AND APPLIED IN THEIR BEHALF.

THERE is no education worth the having that does not make the child love father and mother more. There is no mental development worth the time and effort needed to get it that does not cause the pupil to understand more fully and appreciate more warmly the blessings of home. There is no religious instruction worthy of mention unless by it the child is brought into more trustful and loving con-

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nexion with the divine Fatherhood. There is no system of intellectual training fit for the children of the Republic that does not implant and cultivate within their hearts the love of country. There are four heart connections for a child to make—the Parental heart, the heart of Home, the heart of God, and the heart of the Nation. And that boy or girl who, while living within the safe and sweet enclosure of child-life, has, by the education given him or her, been helped to make a true and happy connection with these four sources of needed and vital supply of the growing forces within, has been best fitted for earthly life in its broadest sense. And that education, both as to its substance and method, which gives in the fullest measure this development and preparation for life, is the best possible education that can be given a child.

It is in recognition of this principle, which seems to me the true basis on which the entire superstructure of education for child-

ren should be builded, that I was moved to undertake and give, at any cost of time and effort, a personal supervision over the training of the dear ones given me of God. To me the object aimed at seemed large and noble enough to include all possible education, from the alphabet to the highest point of human scholarship. The method and manner of my instruction may be modified to adapt it to varying circumstances, dissimilar conditions and different environments. But the objective result remains in each case the same. Love of parents; love of home; love of country; and love of God—these four stand as fixed stars, resplendent and changeless in the sky of parental aspiration, and of those who are appointed to take the place of parents. Above every home, above every school-house, above every college and university, they should be seen and recognized as supplying to all educational effort the natural and attractive splendor.

From children thus educated there would

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come to us as a people, in a single generation, a vast increase in the respect, the reverence, and the affection due to parents. To the children themselves a larger and more practical knowledge of the forces and conditions that make for success on the higher planes of thought, feeling, and life. To the church, so far as it represents true Spiritual development and growth in amabilities toward men and reverential apprehension of the Divine Being, a measureless reinforcement in vital piety. The love of home and home life, which has in the last half century come perilously nigh to the edge of total extinction, would, in all its loveliness and power for good, be restored to us. To education would be given a wider scope, a higher significance, and a closer connection with the actual and daily life of the people, while to the nation, which at present so sorely suffers from the absence of it, there would be born that only Shiloh of Empire, a genuine and divine patriotism, having God for its father, and

for its mother a noble, intelligent, and heart-deep love of country.

If some cynical person should obtrude the hackneyed objection that "The millennium has not come yet," I reply that so far as a man loves parents, home, country, and God, the millennium has come already. Such a person has full citizenship in both worlds. In him the millennial conditions already exist full flowered. And when a generation of children in this country have been so educated as to embody and practically express these four cardinal virtues, America has in their passage from low to high, from the imperfect to the complete, passed over the line which to-day separates it from the millennium period. Whether human conditions in this country are lifted to the level of human necessities and human happiness in the next generation or in the one-thousandth generation from this one is not a matter of fate but of popular wish and adequate effort. The election is primarily with us who are parents, and who

for one-third of all their days control the mental, social, moral, and physical shaping and characterizing of the dear ones divinely placed in our charge. One generation of children rightly educated secures us a millennial citizenship. I simply propose, with the divine help, to prepare four girls to enjoy the privileges, perform the duties, and win the honors of such a high estate — in short, that my daughters shall be so educated as to represent millennial womanhood.

The children of whose education this volume tells were born of healthy parents. Their home is in the State of Connecticut, in the town of Guilford. It stands on land with ancestral associations reaching backward more than two centuries and a half. The house overlooks Long Island Sound, and is one of a class that has no value save to love and for family uprearing. From such a view-point it out-ranks a palace, for its placement is sanitarily perfect, the view from it pleasing to the eye that is so like God's as to love beauty; living springs with

full flowage nigh; trees overarch and stretch away from it in groups and groves to woodland reaches, while numberless birds by their close and fearless vicinage bear testimony that the family within the old gray residence is civilized.

Within, the old house fits the family as a well made, rightly proportioned shoe, long worn, fits the foot of one who loves to walk and ramble. Its floors are worn like a violin string frayed from much use and suggests the musical patter of ten thousand little footfalls. The furniture is a pot-pourri of ancient and modern contrivances for human use and comfort, a collection of jetsam and flotsam thrown into the old house by the tides and storms of ancient days, mingled with a deliciously inartistic incongruity, with modern pieces of high polish and elegant pretensions. The rooms have low ceilings warmly toned by the vagrant whiffs of smoke of fragrant woods that have escaped beyond the jambs of the old-time fireplaces and spread themselves

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in soft enfoldments along the mortared surface. The walls are cracked with the jar and thump of dancing feet whose jigs were danced a hundred years ago and roars of laughter from those who lived a hearty life and died as heartily;— God rest their souls. For from the beginning the Murrays have known how to laugh and had great joy in living, whether tide flowed in or out or however went the luck ; as I pray may ever be the case while one is left to see the brooks run to the Sound or hear the winds of winter storm o'er the chimney. There is nothing handsome inside or outside the old house, and children can use and abuse it as their mood is, and not disturb its broad-faced and placid equanimity. It is a house that children instinctively know and love. They don't have to be introduced to it. It introduces itself to them. There is not a room in it that inspires them with the least bit of awe, or that they cannot run into screaming with laughter, with fun in hot pursuit. Dear old house, homely old

home, thou hast, I know, had men and women die in thee, but it must have been in triumphant fashion, for the silence that never yet was vocal seems not to have entered thy rooms nor the fatal knot of gloom been fastened to thy doors. Surely thou wast built for happy births, and healthy cradles, and youthful growth and joys, and as a peaceful harbor for old ships which after many risks and long voyaging, with weakened spars and shortened sail, come sailing into thy safe enclosure, to go not forth again nor meet with storm until they move gently out and gradually lose themselves in distance, borne outward on the last ebbing.

To children thus born and with such environment, typical of the best New England has to give her sons and daughters,—pure air, pure water, a simple old-fashioned diet and yet more varied as to flesh and fish and vegetables, of fruits and berries, than is grown for childhood in any other section of the globe,—health is both a heredity and a

natural sequence, and in support of this stands a record for the two older pupils of three times three hundred and sixty-five days of recitations without a failure or a miss. No sickness interfered and no vacations were called for, for they were never overtaxed. Frolic and happiness filled each day, and study was only entertainment which yielded fresh delight with the coming of each morning and grew in pleasurableness with the healthy growth of body and enlargement of mental capacity. Their studentship was never a task, for there was nothing tasksome in it. No bell summoned them to a dry dead routine of undesired application. No rivalry stirred them to undue effort, and the conventional method of "stimulating" them to acquire knowledge of any sort beyond their natural capacity and wish to learn was never suggested or applied. For to me it is a maxim and a faith that all children are by nature growthful: that the desire to learn and know is structural in them, and that the world into

which they have been born is so filled with provocations to think, to question, and to get at the cause, the structure and the meaning of things they meet and see, on all sides, that to seek to know and understand is as natural as to eat and drink and sleep. In the case of children compelled to live in cities this does not hold good, but to those who are favored with country residence, studentship, and the discipline that comes with it, are the sure sequence of their environment.

One thing seems worthy of mention, for it has drawn forth questioning from some and expressions of surprise; I refer to the matter of companionship, for these children of whose education I am telling have never been to school or church, nor have they ever had a playmate or the most casual acquaintanceship with any children beyond their own home circle. And this as I conceive has been no loss but a vast gain to them. For in the first place it has protected them from many interruptions and

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associations that would not have been in all instances helpful. They have never heard an oath, or vulgar word, or an ungrammatical expression. Their vocabulary has been that of those who are educated and intelligent. Born of refinement, and living in its atmosphere, they have no knowledge of silly talk, or of rude behavior or bad manners. To the table when guests are present they come with no awkwardness or embarrassment, for they have knowledge of and practice in the usages and habits of polite people and none other; and the conversation of the guests, whether humorous or grave, playful or learned, is one with that which they have always heard and in which according to their ability they have always naturally and happily joined. There is no dish on well furnished tables that they do not know the name and use of and no ordinarily served food that they have not seen prepared or served, or assisted in preparing and serving. Ignorance, which is the mother of awkwardness and the cause of

all painful embarrassment in company, is not operant to bring discomfort to them. Restraint is not felt, for knowledge of things and of the usages of gentlefolk gives them the freedom of experience.

As to companionship in the sense of joyful comraderie in play and sport and games in field and house, theirs has been of the best and heartiest. Right-minded, and affectionate by nature, kindly and courteous from habit, having no knowledge of any other conduct or mannerism, liking like things, they have found in each other's society a companionship as intimate and amiable as children ever enjoyed. High-spirited as they are, zestful and eager at play, ardent and impetuous as children should be, unrestrained by fear of any punitive authority, I have never heard a hot or rude expression from one to another or seen the least evidence that selfishness or spitefulness existed in their bosoms. Their games and sports have been as varied and numerous as their age and capacity to

learn and enjoy made possible: marbles, battledore and shuttlecock, hand ball, batting straight and sky balls, pitching and catching, archery, and the making of their own bows and arrows, pistol and rifle practice, coasting and skating, rowing and swimming, driving and riding,—they harnessing and saddling the horses,—cultivation of flowers both from seed and root, grafting of fruit trees and the transplanting of forest trees and shrubs, forestry both from the ornamental and economic point of view, running and jumping, practice in balancing, posing and weight-carrying on their heads for grace and dignity of carriage and suavity of movement; study of birds and bird life in nest building, food supply, plumage and song-sounds, the calls of night birds; the study of trees as to name, habitat, shape and color of leaf, texture of bark and characteristic odor by which the nose names trees even more surely than the eyes. For indoor games and amusements, candy pulling, maple sugar making, corn popping, ap-

ple roasting on the hearth, fox and geese, nine men morris, checkers, whist and chess, story telling and reading of humorous tales and all the miscellaneous fun and frolic that healthy children with high spirits and a sympathetic audience could have in an old house whose floors and walls in every seam and crack laughed with them: in such games, sports, exercises, studies, and forms of entertainment these children have found companionship more companionable than might ever come to them in the conventional manner, and a happiness so full and sweet that never while they live will they forget the gladsome days of childhood or the dear old Home in which, in their young days, so much of light and sweetness came to them. When their teacher and white-headed playmate has gone the journey that simply hides for a brief time his face from view, the old Home will not be sold to some ignorant immigrant, or it and the grave that will be nigh it be allowed to go neglected, uncared for and unloved. It is

not the fault of the children that has caused the dear old homesteads of New England to pass to alien ownership, but because those children were taught by precept and example the love of Greed, the pride of station, and that the right thing for a boy to do was to go forth into the world as far from the old home as possible and anywhere, anyhow, become beastly rich and as quickly as possible. An honest, honorable, rightly defined thrift is one thing — but an all absorbing greed for money is another. You can metalize a man so that every one of the millions of pores in his skin stand for a dollar mark. But I know of no one who gives such a metallic metamorphosis of a man any thought unless it be some degenerate university who wants an endowment. Between two such the fellowship of exchange is natural. The one gives his check and the other responds with an LL.D.!

CHAPTER II.

THE SYSTEM OF EDUCATION NOW IN VOGUE BRIEFLY EXAMINED AND CONDEMNED.

IN THIS CHAPTER CERTAIN JUDGMENTS AND OPINIONS ARE EXPRESSED WITH FRANKNESS AND CERTAIN VIEWS OF THE PRESENT CONVENTIONAL SYSTEM OF EDUCATION NOW IN VOGUE AMONG US ARE DECLARED AND SUSTAINED BY SUCH A STATEMENT OF EVIL DONE THAT THE SUBJECT MATTER OF THIS CHAPTER SHOULD BE GRAVELY CONSIDERED BY ALL PARENTS.

THE great objection to the system of educating children now in vogue among us is that it does not educate. And the reason that it does not educate is because it is not based on a right understanding of child nature or what education

really is. The child as a child is not considered. The pupils are treated rather as little men and little women and forced to adjust themselves to rules, methods of study, and an environment not natural or pleasant to them. Unconventional to a degree, they are suddenly brought face to face and compelled to harmonize with the conventional. The Socratic method of questioning and seeking knowledge of nature and things in their own natural way is denied them. If they will or can learn in one set, arbitrary way and in accordance with a certain conventional method they can do so. But if they cannot do this then they can remain ignorant. The child nature being ignored the child growth is lost. A system based on a wrong conception or a non-conception of child nature and hence not adjustable to it is necessarily a failure.

Not only is the child nature not understood, but the nature of education is equally misapprehended. For education is not the acquisition of knowledge but the develop-

ment of natural faculty. To enlarge and quicken the affections, to strengthen memory, to develop the reason, enable the pupil to think clearly and express himself or herself accurately and forcibly; to qualify him to fully concentrate his mind at any moment of time, under all conditions of place and circumstance, on one particular subject and by so doing decide and act rightly and efficiently: this is the object of education. And beyond this there is none other. The system that does this is a success. If it does not do it, it is a failure.

The children of America to-day are being trained under a different system and with a widely different object in view. The system in vogue has been accurately if inelegantly defined as the "System of Cram"! Facts, figures, names, dates, rules, and a hodge-podge of book knowledge are literally *crammed* into them. If memory is phenomenal a child lives through the awful process and is graduated a mental squab. He is unable to fly, but he is jellied with

"knowledge." He stands at the head of his class. He is graduated with "Honors." He is called a "Remarkable Scholar"—heaven save the mark! The system of *cram* finds in his inefficient, untrained but plethoric mentality its highest success!

But what of the mass of pupils whose memories are proportionate with their other endowments? What of those whose mental stomachs cannot stand being stuffed with such a mass of food every day? What of those who are not precocious, who mature slowly, who are highly organized and cannot stand the strain of intense application week in and week out? What of those the glory of whose natures is seen in the wealth of their affections rather than in mental equipment? Are there no geniuses of the heart in God's world to-day? The affectionate wives, the loving mothers, the home-loving fathers of the future. Are these not worth educating, and is a system that makes no distinction between children of widely different endowments and takes no thought

of *child-nature* a system fit to be continued forever? Verily “One star differeth from another star in glory”; and does not one child differ from another child in talents, in endowments, in gifts, and in qualities of nature? and are these children of God, widely dissimilar but equally lovely, to be treated and trained precisely alike and under a system that never trained any child rightly yet and never will, because it is not formed on a knowledge of child nature?

There is a tendency in all doing among us to over do. Athletics are causing more early deaths and making more cripples in our country than all other causes combined. And this not because athletic exercise is not healthy, but because athleticism in America means over training and over effort. It is the pace that kills. And in the realm of education the same is true : over study, over application, over stimulation of the receptive capacity thwarts the very purpose of education.

But this little volume is written as a sug-

gestion and not as a criticism or a revolt against the existing system of popular instruction. The teachers of the country are honest and intelligent, and I may add wretchedly paid. Many are actually gifted, to teach children, to truly educate them, to develop the child nature aright. All that can be done under such a system as they are compelled to work under, they are doing. But no one knows better than the thoughtful educators in our common schools that our system of education does not educate!

CHAPTER III.

THE FAMILY HOUR.

IN WHICH IT IS MADE TO APPEAR THAT ONE HOUR EACH DAY IS WELL SPENT IF SET APART FOR THE ENTERTAINMENT OF CHILDREN AND THE DEVELOPMENT OF THE FAMILY FEELING.

THERE is great alarm in the land because the Family as an institution is dying out. I do not see why it should not die out. In a large minority of cases it does not rest on the basis of a true marriage. Honesty and honor are not the basis of the contract. The man has been enticed and trapped, or the woman has been deceived and finds herself held by other bands than those of love when it is too late to escape. In other cases it rests on greed of money, love of luxury, pride of station, social ambition, or to escape the daily strain

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and torment of living in a house that is not a home. Children are born of ill mating, both in body and mind, or are not desired, or into parental connection where business ambitions and social gayeties are too exacting to allow the time and care required for their happy development to be given them. How can love of home and the holy sweetness of a true home life be grown in them thus born and in such an environment? How can the Family Institution be strengthened, confirmed, and maintain its hold in the affections and reverence of the people under such conditions? If it is dying out among us is it not because of affectional starvation? Is it being starved to death?

What is the remedy? How shall we better the present deplorable state of things? Law is powerless, and the church can only assist. The remedy must be found elsewhere. The Family must be reformed and renewed within itself. Love must do it. Children must be regarded as the most precious of gifts given of heaven. Compared

with them wealth is of no value, and social pleasures of no account. One healthy, happy, well educated, parent-loving, and home-loving child outvalues all wealth and all social station. Place the millions of a modern Midas in one scale and such a glorious child in the other and the millions tip the beam!

Without such children in a house a house can never become a home. Without such children so loved, prized, and cared for the Family can never be a divine institution. Make the houses of America into true homes ; fill them with children thus loved, prized, and cared for ; let mother and father give time, thought, effort, to secure to them happy development, and we shall hear no more about the decadence of the Family Institution. It will become strong as a tree, even as that Tree described in the Apocalypse " “which is on *either* side of the River of Life”—the earth side and the heaven side—“which bears twelve manner of fruits and yieldeth its fruit every month,

and whose leaves are for the healing of the nations." Yes, that is it : the *healing of the nations*. God, He knows that we need the healing. Why not, then, cultivate the Tree ?

We were all seated around the family table — that is a good name for a table. The old fireplace glowed as a woman when happy, and painted the posts and beams, the walls and the old-time settle with amber light and ocher tones. A row of big red apples was on the hearthstone, and the rich, pungent odors of oozing juice and burning skins filled the room. A top that became concentric rings of color as it spun, was spinning on the table and by its double movement served the Teacher to illustrate to the class the double motion of the earth, one round its own axis and the other along the vast range and circuit of its orbit. I had been telling them of the Heavens — which they know better than many women, —for it has been the habit of the house to take them out of doors each night before

they go to bed, that they might hear the voices of it and see the splendor of the skies ; and the “Tales of the Sky” had a fine witchery in them to their young minds of which they never tired, and so I had, compelled by their sweet importunity, been retelling some of the Tales of the Sky : of Venus, the Star of Morning and of Evening, to whose shrine the lovers of either sex once brought offerings of flowers and wine, praying her to prosper them in their loving and their wooing ; of Mars, the Star of warriors, whose beams were even as the blood of battle ; of Neptune with his Trident and what he symbolized to some old race who lived when the world was young ; of Saturn, whose rings of splendor were the glory and the wonder of the Skies; and of the Pleiades, who mourned so faithfully for a loved one lost, as all true ones on earth among men should mourn when one they loved is taken out of life by death and hidden from them. And so with all manner of sweet intercourse and heavenly happiness

the evening grew to its close. And this, as the dear ones, robed for sleep, sat in a row, warming their pink feet on the broad hearthstone, was the last question asked the teacher :

“ Father dear, what is a family ? ”

And I, after pondering awhile, answered :

“ A family is a group of persons made up of Mother, Father, and children and such other loved ones as may be living with them, who love each other dearly and do all they can to make each other good and wise and happy.”

And then from the oldest one there came these words :

“ Father dear, I think we ought to call the hour we always spend together each evening *The Family Hour*. And so it got its naming.

It would be in vain for me to attempt to tell those who read these lines, whether known or unknown to me, what this *Family Hour* has been and is to mine and me. It has given to the heart its occasion and to the

mind its opportunity. It has become the center and central source of joy and helping to the family life. Mentally and affectionally it is the greatest factor for good in the household. It is the school of literature, of manners, and of unconventional piety to us all. It is devoted to entertainment, wit, humor, anecdote, story telling, recitations, scripture reading, games, fun and frolic. All that can entertain healthy, clever children are incorporate in it. But sweet and potent as it is for good to us and would become to all who would adopt it, no mention would have been made of it in this little book had it not been for the importunity of the children who insisted that it would not be fair to conceal it. And perhaps the children were right.

CHAPTER IV.

THE SPIRITUAL EDUCATION OF CHILDREN.

IN WHICH ARE SET FORTH CERTAIN VIEWS THAT MAY BE MORE OR LESS STRANGE TO SOME BUT WHICH, BEING TRUE, ARE LIKELY TO PROFIT THOSE WHO READ.

“**F**AITHER, who made this Sweetbriar?”
“The same as made the earth in which it grows, my dear.”

“But father, who made the earth?”
“Even He who made the Sun that warms it so that the sweetbriar grows.”

“And did this same one make the sky, too, father?”

“Yes, even the same, my daughter.”

“And the stars?”

“Surely, the stars also.”

“But, father dear, who made this sweetbriar so sweet?”

"Even he who caused it to be, made it to be sweet."

"Then he loves sweet things even as I do?"

"Beyond doubt, He loves them even as you and I do, only more."

"I don't think he could love its sweet smell more than I do, father."

"Perhaps not, for you are his child and only just from Him and very like him in many ways."

A brief pause in which the little student of divine things inspects the delicate bloom of the odorous bush and inhales its perfume, and then:—

"O father, tell me, did you ever see him?"

"No, I have never seen him." *

"Why, you have been everywhere, father, and I should think you must have met him."

"I have met him, dear one, and in many

* "No man might look upon his face and live."

"No one hath seen the Father, save the Son."

places, both by day and night, but never nigher or more face to face than you do standing there seeing the beauty and smelling the fragrance of that bush."

"You mean, that you have only seen him in what he has done. Is that what you mean, father?"

"Yes, that is what I mean, pet. Come, dear, break off a bough for the table, for Ruby is waving her handkerchief, and that means that breakfast is ready, and we will stroll homeward."

And so, one little hand in mine, the other holding the spray of sweetbriar, through the dewy grass, the air filled with bird notes, and inhaling a hundred sweet smells, we slowly sauntered homeward.

When nigh the house, she suddenly exclaimed :

"O father, I forgot to ask you the name of him who made the sweetbriar and the earth, and the sun and sky! What is it, please?"

"I do not know his name, dear one."

“O father, you must be funning, for you know the name of every tree, and shrub, and flower and bird, and even the bugs and little things in the grass and under stones and leaves you know the names of ; you *must* know the name of him who made them.”

“Dear child, to me he is a Spirit, so infinitely great and wise and good as to be beyond naming—but many people give him a name. And the people round about here call him God.”

“And what does that mean ?”

“I do not know.”

“What do the Red Men call him ?”

“Manitou — which means the *Great Spirit.*”

“Do you think that is a good name for him ?”

“My child, after my way of thinking the Red Men have the best name for him who made us and all things we see, beyond all other races, whether ancient or modern. And some time when Ruby is with us I

will tell you all I know about the Great Spirit of the Red Man; for the most profitable and delightful knowledge you will ever get from me or any other one will be of him, his love for you, and what he wishes you to do and be."

Thus the spiritual education of my children so far as I have contributed to it began.

Children are natural pietists. They are affectional beings, and to such a degree that they love all amiability as soon as they apprehend it. Goodness, gentleness, sincerity, love, these they sense instinctively and without blundering. You may be able to fool an adult in the matter of loving, but you cannot fool children. They shrink from all deceit as a sensitive plant from human touch. Their intuitions are absolutely correct. Their innocence is of the skies, and naturally detective of evil. This early innocence of childhood the Master recognized and declared that "Of such is the Kingdom of Heaven."

Now all creations of God grow according to a law incorporate in their nature. Not only is the germ of development in them, but the mode and stages of its progress harmonize with it. There is no lawlessness in creation. All true growth is in obedience to some law within that has dominant relation to it. It is in harmony with a divine plan and force as to its quality, quantity, and order of time. It is first a germ, then a blade, then an ear, and then the full corn in the ear. There is no reason that a child should ever be taught theology.

The child-nature expands according to a law that prompts and controls and perfects child development. To force it beyond its own order as to kind or direction or order is to mar, perhaps thwart, the divine plan; is to substitute for God's wisdom man's knowledge. This is unwise, and were it intelligent it would be irreverent.

At first, to a child, parents stand for God, home for heaven, and nature for the Bible. They cannot in the beginning of life get

knowledge out of books. They are impressional and not reasoning beings. They get at the heart of God through the hearts of their parents, their own hearts, and the heart of things. Perhaps we older ones would get nigher the divine Fatherhood if we were more as children are.

In accordance with these views and feelings I have permitted my children to develop naturally in piety. So far as it was possible to me I have become a child with them. On the religious plane they seem to me to be God's children rather than mine. I have never doubted but that within them his guiding, controlling and inspiring Spirit dwelt continually. I have told them whence they were, and whence all things were ; that all that was lovely, all that was good, all that was pure, all that was pleasant and helpful to them, were from Him and for them,— His gifts to them that they may become wise and good and happy. Beyond this I said little. They did not need that I should tell them more. I was not sure that I had more to tell.

When the older ones came to the knowledge of words, and could learn wisdom from words, I told them of a book in which were printed the Teachings of the wisest man that ever lived; that his name was Jesus; when he was born and of what race, and in a simple way the story of his birth. I told them that he was called the Christ and why, and that the religion he established was called Christianity and was the religion of their parents and their country, and that by his words and manner of life he gave the best illustration of his religion ever given to men; that many had tried to explain it better but had never succeeded, and that I had no greater wish in their behalf than that they should know what Jesus said and did and shape their own conduct in harmony with his teachings and follow the example of his life.

This then, briefly stated, that I may not weary any, is what I have done touching the religious education of my children. Through parental love, through a sweet

home life, through a nourishing food supply, the loveliness and the glories of nature, they have come, by natural process of thought and growth, into the knowledge of and companionship with their Creator. And now they have already advanced so far in the knowledge of the Teachings of Jesus of Nazareth that the wisdom of his teachings and the nobility of his life are known to them. Of dogmas, of formulated creeds, of ritualistic observance, of human interpretation of the Master's self-interpreting words, they know nothing. Nor would they miss much, in my opinion, if they never should. But within a year of the date of their first recitation of the words of Jesus they will know by heart every word he ever spoke so far as reported, and every act he ever did. This legacy at least I can leave them. Of any other better one I know not. One thing seemed strange to me and unaccountable: That in this land of liberty and churches, of schools and colleges, I could, in my need, find no book

containing the Declaration of Independence and the Constitution of the United States for popular reading, and no volume containing the words of Jesus,—the wisest man who ever lived, who spake as no other man spake,—printed, a glorious solecism in letters, for the study and memorizing of those who are or would be his disciples.

In this and the following volume these sayings of the Master will be printed as my children recited them to me day by day and as given to them myself. I will not guarantee that here and there some slip of memory may not be discovered, for, as I have said elsewhere, memory is apt to loosen somewhat its grip on dates and words after a certain age, and thought goes forward rather than backward ; but I doubt not that the text of their recitations will be found essentially true to that of the record and honoring it by its fidelity. These recitations include the words of Jesus as recorded in the Gospel of Luke.

THE WORDS OF THE MASTER ACCORDING
TO ST. LUKE.

RECITATION

I.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, *How is it that ye sought me? wist ye not that I must be about my Father's business?*

And the devil said unto him, If thou be the son of God, command this stone that it be made bread.

And Jesus answered him, saying, *It is written, That thou shalt not live by bread alone, but by every word of God.*

And Jesus answered and said unto him: *Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

And Jesus answering, said unto him, *It is said, Thou shalt not tempt the Lord thy God.*

RECITATION

II.

*And he began to say unto them, This day
is this scripture fulfilled in your ears.*

*And he said unto them, Ye will surely
say unto me this proverb, Physician, heal
thyself: whatsoever we have heard done in
Capernaum, do also here in thy country.*

*And he said, Verily, I say unto you, No
prophet is accepted in his own country.*

*But I tell you of a truth, many widows
were in Israel in the days of Elias, when
the heaven was shut up three years and six
months, when great famine was throughout
all the land:*

*But unto none of them was Elias sent,
save unto Sarepta, a city of Sidon, unto a
woman, a widow.*

*And many lepers were in Israel in the
time of Eliseus the prophet; and none of
them was cleansed, saving Naaman the
Syrian.*

*And Jesus rebuked him, saying, Hold
thy peace, and come out of him. And when*

the devil had thrown him in the midst,
he came out of him, and hurt him not.

RECITATION

III.

And he said unto them, *I must preach
the kingdom of God to other cities also, for
therefore am I sent.*

Now, when he had left speaking, he said
unto Simon, *Launch out into the deep, and
let down your nets for a draught.*

And Jesus said unto Simon, *Fear not:
from henceforth thou shalt catch men.*

And when he saw their faith, he said
unto him, *Man, thy sins are forgiven thee.*

But when Jesus perceived their thoughts,
he answering said unto them, *What reason
ye in your hearts?*

*Whether is easier, to say, Thy sins be
forgiven thee; or to say, Rise up and walk?*

*But that ye may know that the Son of
man hath power upon earth to forgive sins,*
(he said unto the sick of the palsy,) *I say
unto thee, Arise, and take up thy couch, and
go into thy house.*

And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom : and he said unto him,
Follow me.

And Jesus answering, said unto them,
*They that are whole need not a physician ;
but they that are sick.*

*I came not to call the righteous, but sinners
to repentance.*

RECITATION

IV

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but thine eat and drink ?

And he said unto him, *Can ye make the children of the bride-chamber fast while the bridegroom is with them ?*

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them : *No man putteth a piece of a new garment upon an old ; if otherwise, then both the new*

maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles, and both are preserved.

No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

RECITATION

V

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

And Jesus answering them, said, *Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests alone?*

And he said unto them, *That the Son of man is Lord also of the sabbath.* But he knew their thoughts, and said to the man which had the withered hand, *Rise up, and stand forth in the midst.* And he arose, and stood forth.

RECITATION

VI

Then said Jesus unto them, *I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?*

And looking around upon them all, he said unto the man, *Stretch forth thy hand.* And he did so: and his hand was restored whole as the other.

And he lifted up his eyes on his disciples, and said, *Blessed be ye poor; for yours is the kingdom of God.*

Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their

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company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Rejoice ye in that day, and leap for joy : for behold, your reward is great in heaven : for in the like manner did their fathers unto the prophets.

But wo unto you that are rich ! for ye have received your consolation.

Wo unto you that are full ! for ye shall hunger. Wo unto you that laugh now ! for ye shall mourn and weep.

Wo unto you when all men shall speak well of you ! for so did their fathers unto the false prophets.

RECITATION
VII

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other ; and him that taketh away thy cloak, forbid not to take thy coat also.

*Give to every man that asketh of thee ;
and of him that taketh away thy goods, ask
them not again.*

*And as ye would that men should do to
you, do ye also to them likewise. For if ye
love them which love you, what thank have
ye ? for sinners also love those that love
them.*

*And if ye do good to them which do good to
you, what thank have ye ? for sinners also
do even the same.*

*And if ye lend to them of whom ye hope to
receive, what thank have ye ? for sinners
also lend to sinners, to receive as much again.*

*But love ye your enemies, and do good, and
lend, hoping for nothing again ; and your
reward shall be great, and ye shall be the
children of the Highest : for he is kind unto
the unthankful and to the evil.*

*Be ye therefore merciful, as your Father
also is merciful.*

*Judge not, and ye shall not be judged : con-
demn not, and ye shall not be condemned :
forgive and ye shall be forgiven :*

Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

RECITATION

VIII

And he spake a parable unto them : *Can the blind lead the blind ? Shall they not both fall into the ditch ?*

The disciple is not above his master : but every one that is perfect, shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt

fruit ; neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit : for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

A good man out of the good treasure of his heart, bringeth forth that which is good ; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil : for out of the abundance of the heart the mouth speaketh.

RECITATION

IX

And why call ye me Lord, Lord, and do not the things which I say ? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

He is like a man which built a house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock.

But he that heareth and doeth not, is like

a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

RECITATION

X

And when the Lord saw her, he had compassion on her, and said unto her, *Weep not.*

And he came and touched the bier: and they that bare him stood still. And he said, *Young man, I say unto thee, Arise.*

Then Jesus answering, said unto them, *Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*

And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, *What went ye out into the wilderness for to see? A reed shaken with the wind?*

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating

bread, nor drinking wine; and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners!

RECITATION

XI

And Jesus answering, said unto him, *Simon, I have somewhat to say unto thee.* And he saith, Master, say on.

There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most.

And he said unto him, *Thou hast rightly judged.*

And he turned to the woman, and said unto Simon, *Seest thou this woman? I entered into thy house, thou gavest me no water*

for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss ; but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

RECITATION

XII

Wherefore, I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And he said to the woman, thy faith hath saved thee ; go in peace.

A sower went out to sow his seed ; and as he sowed, some fell by the wayside ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns: and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be?

And he said, *Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

Now the parable is this: *The seed is the word of God.*

Those by the wayside, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns, are

they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

RECITATION

XIII

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known, and come abroad.

Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have.

And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

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And he said unto them, *Where is your faith?*

Return to thine own house, and shew how great things God hath done unto thee.

RECITATION

XIV

And Jesus said, *Who touched me?* When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

And Jesus said, *Somebody hath touched me; for I perceive that virtue is gone out of me.*

And he said unto her, *Daughter, be of good comfort; thy faith hath made thee whole; go in peace.*

But when Jesus heard it, he answered him, saying, *Fear not: believe only, and she shall be made whole.*

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

And all wept and bewailed her; but he said, *Weep not; she is not dead, but sleepeth.*

And they laughed him to scorn, knowing that she was dead.

And he put them all out, and took her by the hand, and called, saying, *Maid, arise.*

And he sent them to preach the kingdom of God, and to heal the sick.

And he said unto them, *Take nothing for your journey, neither staves, nor scrip, neither money; neither have two coats apiece.*

And whatsoever house ye enter into, there abide, and thence depart.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

But he said unto them, *Give ye them to eat.* And they said, We have no more than five loaves and two fishes; except we should go and buy meat for all this people.

(For they were about five thousand men.)
And he said to his disciples, *Make them sit down by fifties in a company.*

RECITATION

XV

Who say the people that I am ?

They answering, said, John the Baptist ; but some say, Elias ; and others say, that one of the old prophets is risen again.

He said unto them, *But who say ye that I am ?* Peter answering, said, The Christ of God.

And he straitly charged them, and commanded them, to tell no man that thing.

Saying, *The son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.*

And he said to them all, *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

For whosoever will save his life, shall lose it ; but whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?

For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

RECITATION
XVI

And Jesus answering, said, *O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.*

Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

And Jesus said unto them, *Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.*

And John answered and said, Master, we

saw one casting out devils in thy name ; and we forbade him, because he followeth not with us.

And Jesus said unto him, *Forbid him not ; for he that is not against us, is for us.*

RECITATION

XVII

But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of.*

For the Son of man is not come to destroy men's lives, but to save them.

And Jesus said unto him, *Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head.*

And he said unto another, *Follow me.* But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, *Let the dead bury their dead ; but go thou and preach the kingdom of God.*

And another also said, Lord, I will follow thee ; but let me first go and bid them farewell which are at home at my house.

And Jesus said unto him, *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

Therefore said he unto them, *The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

RECITATION

XVIII

Go your ways ; behold, I send ye forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes ; and salute no man by the way.

And into whatsoever house ye enter, first say, peace be to this house.

And if the son of peace be there, your peace shall rest upon it ; if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give ; for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and

they receive you, eat such things as are set before you.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

Wo unto thee, Chorazin ! Wo unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

RECITATION

XIX

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight.*

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

RECITATION
XX

And he turned him unto his disciples, and said privately, *Blessed are the eyes which see the things that ye see.*

For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

He said unto him, *What is written in the law ? how readest thou ?*

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

And he said unto him, *Thou hast answered right : this do, and thou shalt live.*

But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

RECITATION

XXI

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought to an inn, and took care of him.

And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and

whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, *Go, and do thou likewise.*

And Jesus answered, and said unto her, *Martha, Martha, thou art careful, and troubled about many things.*

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

RECITATION

XXII

And he said unto them, *When ye pray, say, Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And

lead us not into temptation; but deliver us from evil.

And he said unto them, *Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:*

For a friend of mine in his journey has come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

RECITATION

XXIII

I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh, receiveth; and

he that seeketh, findeth ; and to him that knocketh, it shall be opened.

If a son shall ask bread of any of you that is a father, will ye give him a stone ? or if he ask a fish, will he for a fish give him a serpent, or if he shall ask an egg, will he offer him a scorpion ?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him ?

RECITATION

XXIV

Every kingdom divided against itself, is brought to desolation ; and a house divided against a house, falleth.

If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.

But if I with the finger of God cast out

devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

RECITATION

XXV

He that is not with me is against me; and he that gathereth not with me scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

But he said, Yea, rather blessed are they that hear the word of God, and keep it.

RECITATION

XXVI

And when the people were gathered thick together, he began to say, *This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.*

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a

bushel, but on a candlestick, that they which come in may see the light.

RECITATION

XXVII

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Take heed therefore, that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light.

And the Lord said unto him, *Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.*

Ye fools, did not he that made that which is without, make that which is within also?

But rather give alms of such things as ye have; and behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe

mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Wo unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

RECITATION
XXVIII

And he said, *Wo unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*

Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Therefore also said the wisdom of God, I will send them prophets and apostles,

and some of them they shall slay and persecute :

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation :

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : Verily, I say unto you, It shall be required of this generation.

Wo unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered.

RECITATION

XXIX

Beware ye of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in

closets, shall be proclaimed upon the house-tops.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God.

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

But he that denieth me before men, shall be denied before the angels of God.

And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

For the Holy Ghost shall teach you in the same hour what ye ought to say.

RECITATION

XXX

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, *Man, who made me a judge or a divider over you ?*

And he said unto them, *Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.*

And he spake a parable unto them, saying, *The ground of a certain rich man brought forth plentifully :*

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ?

So is he that layeth up treasure for himself, and is not rich toward God.

RECITATION

XXXI

And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat ; neither for the body what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens : for they neither sow nor reap ; which neither have storehouse,

nor barn; and God feedeth them. How much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow. They toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God, and all these things shall be added unto you.

RECITATION

XXXII

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch,

*or come in the third watch, and find them so,
blessed are those servants.*

*And this know, that if the good man of
the house had known what hour the thief
would come, he would have watched, and not
have suffered his house to be broken through.*

*Be ye therefore ready also : for the Son of
man cometh at an hour when ye think not.*

RECITATION

XXXIII

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

And the Lord said, *Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ?*

Blessed is that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken :

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

RECITATION

XXXIV

I am come to send fire on the earth, and what will I, if it be already kindled?

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Suppose ye that I am come to give peace

on earth? I tell you, Nay: but rather division:

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

RECITATION

XXXV

And he said also to the people, *When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.*

And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?

Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

RECITATION

XXXVI

And Jesus answering said unto them, *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?*

I tell you, Nay ; but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ?

I tell you, Nay ; but, except ye repent, ye shall all likewise perish.

He spake also this parable : *A certain man had a fig-tree planted in his vineyard ;*

and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vine-yard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

And if it bear fruit, well : and if not, then after that thou shalt cut it down.

RECITATION

XXXVII

Woman, thou art loosed from thine infirmity.

The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?*

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?

Then said he, *Unto what is the kingdom*

of God like? and whereunto shall I resemble it?

It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

And again he said, *Whereunto shall I liken the kingdom of God?*

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

RECITATION

XXXVIII

Then said one unto him, Lord, are there few that be saved?

And he said unto them, *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

And behold, there are last which shall be first; and there are first which shall be last.

RECITATION

XXXIX

And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

Nevertheless, I must walk to-day and to-

morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

And Jesus answering, spake unto the lawyers and Pharisees, saying, *Is it lawful to heal on the sabbath day?*

And answered them, saying, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him;

*And he that bade thee and him come
and say to thee, Give this man place ; and
thou begin with shame to take the lowest
room.*

*But when thou art bidden, go and sit
down in the lowest room ; that when he that
bade thee cometh, he may say unto thee,
Friend, go up higher : then shalt thou have
worship in the presence of them that sit at
meat with thee.*

*For whosoever exalteth himself shall be
abased, and he that humbleth himself shall
be exalted.*

RECITATION

XL

Then said he also to him that bade him,
When thou makest a dinner or a supper,
call not thy friends, nor thy brethren,
neither thy kinsmen, nor thy rich neigh-
hours ; lest they also bid thee again, and a
recompense be made thee.

But when thou makest a feast, call the
poor, the maimed, the lame, the blind.

And thou shalt be blessed : for they cannot

recompense thee : for thou shalt be recompensed at the resurrection of the just.

Then said he unto him, *A certain man made a great supper, and bade many :*

And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

And another said, I have married a wife : and therefore I cannot come.

So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, that none of those men which were bidden shall taste of my supper.

RECITATION

XLI

And there went great multitudes with him : and he turned and said unto them,

If any man come to me and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ?

Lest haply after he hath laid the founda-

tion, and is not able to finish, all that behold it begin to mock him,

Saying, this man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

RECITATION

XLII

Salt is good : but if the salt hath lost its savour, wherewith shall it be seasoned ?

It is neither fit for the land, nor yet for the dunghill ; but men cast it out. He that hath ears to hear, let him hear.

And he spake this parable unto them, saying,

What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

CHAPTER V.

IN WHICH IS SET FORTH THE MERITS OF THE ANCIENT AND HONORABLE GAME OF CHESS AS AN EDUCATIONAL AGENT AND WHY I HAVE SUBSTITUTED IT FOR HIGHER MATHEMATICS IN MY SYSTEM OF EDUCATION ; AND WHOEVER READETH THIS BRIEF CHAPTER WILL PERHAPS LEARN SOME THINGS THAT WILL BE HELPFUL TO HIM AND HIS IN MANY WAYS AND MAY BE INCLINED TO LOOK UPON MY POSITION WITH MORE RESPECT THAN HE WOULD OTHERWISE DO.

NO one knows who invented the game of Chess or when it was first played among men. It is not only older than knowledge but older than tradition. The Chinese, who have played it immemorially, tell us it was before their ancestors. The oldest tombs in Assyria bear witness that

the great and wise of the earth were adepts ten millennia ago.

It is purely intellectual. It is not a sport or a pastime or amusement, but a strenuous exercise of the mental faculties. A match to the death, between the mental forces of two individuals who enter the lists to fight *a-l'outrance*.

Not only does no one know when or where or by whom the game of Chess was invented, but of all the thousands upon thousands of the ablest men of all races and nations who have played it, no one has ever claimed that he has mastered it. The great ones of the earth, whose minds were fashioned for vast conceptions and the largest strategy; statesmen who have ruled cabinets and used thrones simply as mediums through which to work out their far-reaching plans; jurists, sagacious, gifted with discrimination beyond the order of men and whose vast learning and judicial sense made the ermine that bordered their judgment robes synonymous with justice; generals whose cam-

paigns have become the text-books on the art of war and whose minds could grasp the changing conditions of battle on the instant, and, with a prescience that seems more than human, divine the objective point of an undelivered attack and out of impending defeat snatch victory; and that class of men known as experts, professional students of the game, whose heads slowly whitened over the board which their eyes had studied ceaselessly from youth to age—all these have confessed openly and without reserve that they have never *mastered the game*. It is a depth, pure, serenely placid, the golden bottom of which no human plummet has ever sounded.

Believing as I do that the really great, primal facts of earth and heaven which concern mankind were never discovered by humans but were brought from some higher sphere, inhabited by superior beings, I have long felt that the game of Chess had been first played on the earth by beings that were visitant from some higher realm. For surely

if human capacity were equal to its invention and mastery, some one, during all the thousands of years it has been played by the most studious, most gifted and capable of men, would have been found who could solve the mastery of its possibilities and mark out the line of its limitation. But no such one has ever lived. And before the game of Chess the ablest, the proudest and vainest of men forever keep the pose and countenance of modesty and awe.

The game of Chess is a game of so high an order that it is never played save by refined and cultivated people. Its mannerisms are courteous and courtly. At its board a man must be a gentleman and a woman a lady. There can be no resting the elbows on the table; no tilting back of chairs, no talking and giggling, no exclamations of joy at winning or sorrow at losing. Any expression of vanity or rage, any manifestation of elation or temper, would cost a player too dearly to indulge in a repetition. A girl who learns to play Chess

and plays it a few years in the style of its best traditions has, necessarily, acquired a mannerism of bearing and behavior that is simply ideal. She has learned how to seat herself and rise from a chair with ease and dignity ; her pose has become perfect, her attitude graceful, her expression calmly animated. She has learned how to fight a losing fight and be irretrievably beaten without being frightened at impending disaster or manifesting disappointment or vexation at defeat.

“ Father, who is the best-educated person ? ”

That was the question asked one evening as the class were carousing on hickory nuts and sweet cider in front of the old fireplace.

“ He who is able to concentrate, at any instant of time, under any conditions of distraction, all the faculties of his mind and make the right decision, say the right word or do the right deed, is the best-educated person.”

That was my answer.

Concentration of every power and faculty at the demand of an emergency. That is what enables the Lawyer to gain his case; the Physician to save his patient; the General to win the battle; the Financier to escape disaster. And it is because the playing of Chess calls for the concentration of all the mental faculties, and develops them more rapidly and to a greater degree than any other method of mental exertion known to me, that I gave it the place of higher mathematics in the education of my children.

The playing of a game of Chess occupies one or more hours. From two to four hours is probably the average with players fairly advanced in knowledge and experience. From the time the first move is made until the Checkmate is given, there is on the part of the contestants no cessation of thought, no let up in attention. The mind, with all the force and energy of which it is capable, is concentrated to the task before

it. The battle is on and every nerve in the fighters feels the tension of it. The highest strategy and the most perfect technical skill are alike demanded. The thrust and parry of fencers supply us with no illustration of what is taking place on the terrible board between the two players. Not a battle, but a campaign, in which are many battles, is being fought out. The plan of the campaign adopted by either player gives the measure of his capacity. The combinations are vast and intricate. The assaults direct and fierce. The defense spirited and courageous. The retreats masterly. The reformations of either line rapid and skillful. The highest order of two mortal forces are in contention. Mind is pitted against mind. Intellect against intellect. Love, hate, pity, are not felt. In the midst of his great battles Grant sat on a log calmly smoking his cigar. Wellington sat upright in his saddle, coolly observant, motionless as a statue. Bonaparte gave his orders in a monotone. *Concentration of mind, perfect, continuous, is Chess playing.*

A boy can study a problem of Euclid with a cigarette in his mouth and his body in three chairs. He couldn't play Chess in that style. A girl can work out a sum in algebra and incidentally discuss the merits and demerits of a new hat with her chum. Her recitation the next day will be perfect. But if she played Chess in that mental style she would be beaten by a novice. And if the ability to concentrate one's mind, to summon up all one's intellectual forces to the accomplishment of a desired result, at any instant of time, under any condition of environment, is that form of education that is to be desired to fit a girl or boy for the realities and emergencies of life, then I do not hesitate to say, that the playing of Chess is far and away the best method of obtaining it.

Chess must not be thought of as a "silent game." When played in competition publicly, for a prize or for fame, the rules of behavior are necessarily strict and conversation and even remark are barred. But when played for family or social entertain-

ment or for improvement of knowledge of the game, Chess is the most delightful and fascinating game known. Played for this purpose all arbitrary rules are barred and each move is open to discussion. And how animated the discussion often becomes. For the multiplicity of combinations is so vast and the intricacies of Chess so profound, that a strong case can be made for and against almost any move after the opening moves, and even the opening ones are so varied and so different in design and result in the game that even the masters of chess cannot come to agreement as to which form of opening is the best.

May I ask my reader to bear in mind that all conversations and discussions around a chess board are purely intellectual? The game has no religious, social, reformative, political, or financial significance whatever. Playing it in high form provokes no more feeling than demonstrating a problem in geometry. With us the conversational game is a great favorite. The entire family gather

around the board. There are no “sides” taken. It is *Black vs. White*, and neither is favored. Each has the best that our united knowledge can give it, the object of the game being to *advance ourselves in the knowledge of chess playing*.

These games often last several evenings. Sometimes we limit ourselves to twenty moves for each evening. This as a rule prevents the play of an evening extending over two hours. Very often instead of playing original games we play some famous game as it was played by Lowenthall and Morphy, or other celebrated champions, and play it as they played it. This method not only makes a game a delightful entertainment, but confirms one in style of playing that is in harmony with the best traditions of chess. Indeed a beginner in this noble game would do well never to play an original game for the first six months of his practice, but play the games of the masters, playing them slowly and—if possible—conversationally with some player who is well

advanced in chess knowledge. By this method he will find himself at the end of his novitiate not only master of a vast amount of chess knowledge, but also familiar with the biography of chess and playing with such chess manners and in so high a style that he will win the regard of all who, whether from courtesy or pleasure, play with him.

One evening, playing with one of my girls (of fourteen years), at the thirtieth move the game came to its crisis. In chess the apprehension of this is often a matter of intuition rather than knowledge. We were by mutual agreement playing under time limit that neither could take longer than thirty minutes in making a move. For twenty-seven minutes the little woman had sat with her eyes fastened on the board, perfectly posed, her face tranquil as a mountain pool when no wind is, without a motion. Then she lifted her eyes to mine and calmly said, "Father, if I have made no mistake as to how the game stands, the

Blacks (which were hers) will give the Whites (which were mine) checkmate in five moves." And they did.

And yet, fifteen minutes later she was sleeping the sleep of healthy childhood without a thought or even a filament of a dream of chess or study or earthly care lying athwart the calm surface of her sweet repose.

How I taught my dear ones to play this difficult game at such an early age in such a way as not to overtax their mental powers shall now be explained, for to some who have knowledge of chess it may seem a riskful thing to do. And by the method generally followed it would be. I first obtained a set of wooden chess men, for which I paid one dollar; a sizable chess board at seventy-five cents, and a work in two volumes known as "Staunton's Chess Praxis," edited by H. Staunton, an English expert of standing, and published in London in 1860. These volumes I purchased of Scribner's Sons, in New York, and hold them in the highest esteem for their general

excellence considered from the chess point of view, but especially because of the copious selection of illustrative games which distinguish them. I commend these volumes, beyond any other known to me, to all who would learn how to play this noble game, by the method followed by me and which has been vindicated by the ease and rapidity with which my children have learned it. In a single year of practice the two older (eleven and thirteen) were able to put up a good stiff game, of sufficient high quality to hold an average adult player in our clubs to at least a two hours' sitting.

The first evening was devoted to a nomenclature and proper placement of the chess men. This, of course, was very entertaining to the children, for it was altogether novel and called forth from their teacher scraps of chess knowledge : that our nomenclature of the men is comparatively a modern matter and that long before the pieces we call the Bishops were so called, or the office or rank existed, or the Chris-

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tian Church was born, these pieces stood beside the King and Queen representing the close connection of religion and government and the reliance which human sovereignty could ever place on the divine ; that the pieces we call "Knights" came out of the Crusades, as did the "Castles," new names for the symbolization of the military power which gave pomp and splendor to royalty in peace and safety in war ; that the "Pawns" stood for the yeomen or common soldiery, vast in numbers, first to open the attack, strictly disciplined, fearless, boldly blocking the charging Knight, unflinchingly facing the frowning Bishops whose power reached from side to side of their world, and who, directed by a commander who knew how to direct them aright, had successfully breasted up against the rage of Royalty itself, checked the onset of the dreadful Queen and won the victory on many a hard-fought field by the solidity of their formation and the sheer stubbornness of their courage. No

subject in the world can be made more entertaining to clever children than the game of chess, its history, its great players, and the memorable contests that have made the names of its great champions famous. A chess player must have been a poor student of the game and a poor player if he cannot talk entertainingly to children about the greatest of all games known to men. What a volume could be written on *Tales of Chess and Chess Playing*.

The second evening was given to the movements and powers of the several pieces and nothing farther. Please bear in mind that the chief maxim of my method is that the mental capacity of a child, however limited, *shall not be taxed*, and that no such thing as "brain weariness" or "headache" shall ever be known by one of my little pupils. Hence the word "study" is ignored, and application, however intense, is in the form of entertainment the pleasure of which is to the toil what lubrication is to the axle of a wagon wheel. It is *unpleasant* work that kills.

It chanced that the teacher of this class, composed of three pupils, seven, nine, and eleven years old respectively, was in his younger days a chess player and at twenty-five played a pretty stiff game among amateurs of good standing. Indeed, chess playing was a favorite recreation with him, and the best form of this recreation was *Chess Solitaire*, or playing both sides himself. These "Chess Studies" or "Studies in Chess," as they should be called, were full of high entertainment and mental discipline and gave him an insight into the resources of the game beyond what playing contestant games could have done. This he came to know years afterwards. But he had not looked at a chess board for thirty years and hence was glad to begin at the beginning again.

The game with which we began was played by Lowenthall vs. Morphy, in London, when the latter was at the zenith of his meteoric and splendid career. As it may be of interest to many to play it, and

help them to follow our method and reap the benefit of a practice which has been so helpful to us, we transcribe it to our page.

FIRST GAME—PHILIDOR'S DEFENCE.

White. (Mr. Morphy.) Black. (Mr. Lowenthal.)

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|----------------------------|-----------------------|
| 1. P. to K's 4th. | 1. P. to K's 4th. |
| 2. Kt. to K. B's 3d. | 2. P. to Q's 3d. |
| 3. P. to Q's 4th. | 3. P. takes P. |
| 4. Q. takes P. | 4. Q. B. to Q's 2d. |
| 5. Q. B. to K's 3d. | 5. Kt. to K. B's 3d. |
| 6. Kt. to Q. B's 3d. | 6. K. B. to K's 2d. |
| 7. K. B. to Q. B's 4th. | 7. Kt. to Q. B's 3d. |
| 8. Q. to Q's 2d. | 8. Q. Kt. to K's 4th. |
| 9. Kt takes Kt. | 9. P. takes Kt. |
| 10. Castles. (Kings side.) | 10. Castles. |
| 11. P. to K's B's 4th. | 11. B. to Q's 3d. |
| 12. P. to K. B's 5th. | 12. B. to Q. B's 3d. |
| 13. Q. to K's 2d. | 13. P. to K. R's 3d. |
| 14. Q. R. to Q's square. | 14. Q. to K's 2d. |
| 15. B. to Q's 5th. | 15. B. takes B. |
| 16. Kt. takes B. | 16. Kt takes Kt. |
| 17. R. takes Kt. | 17. P. to K. B's 3d. |
| 18. Q. to K. Kt's 4th. | 18. P. to Q. B's 3d. |
| 19. Q. R. to Q's 3d. | 19. B. to Q. B's 4th. |
| 20. Q. to K. Kt's 3d. | 20. Q. R. to Q's sq. |
| 21. K. R. to Q's sq. | 21. R. takes R. |

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| 22. R. takes R. | 22. R. to Q's sq. |
| 23. B. takes B. | 23. Q. takes B. (ch.) |
| 24. Q. to K. B's 2d. | 24. Q. takes Q. (ch.) |
| 25. K. takes Q. | 25. R. takes R. |
| 26. P. takes R. | 26. P. to Q. B's 4th. |
| 27. P. to K. Kt's 4th. | 27. K. to B's sq. |
| 28. P. to Q. R's 4th. | 28. P. to Q. Kt's 3d. |
| 29. K. to K. Kt's 3d. | 29. K. to B's 2d. |
| 30. K. to K. R's 4th. | 30. K. to B's sq. |
| 31. K. to K. R's 5th. | 31. K. to B's 2d. |
| 32. P. to Q. Kt's 3d. | 32. K. to B's sq. |
| 33. K. to Kt's 6th. | 33. K. to Kt's sq. |
| 34. P. to K. R's 3d. | 34. K. to B's sq. |
| 35. P. to K. R's 4th. | 35. K. to Kt's sq. |
| 36. P. to K. Kt's 5th. | 36. K. R. P. takes P. |
| 37. P. takes P. | 37. P. takes P. |
| 38. K. takes P. | 38. K. to B's 2d. |
| 39. K. to R's 4th. | 39. K. to K's 2d. |
| 40. K. to Kt's 4th. | 40. K. to B's 3d. |
| 41. K. to R's 5th. | 41. P. to Q. R's 3d. |
| 42. K. to R's 4th. | 42. P. to K. Kt's 3d. |
| 43. P. to Q. R's 5th. | 43. P. takes Q. R's P. |
| 44. P. takes K. Kt's P. | 44. K. takes P. |
| 45. K. to Kt's 4th. | 45. P. to Q. R's 5th. |
| 46. P. takes P. | 46. P. to Q. R's 4th. |
| 47. K. to B's 3d. | 47. K. to B's 3d. |
| 48. K. to B's 2d. | 48. K. to B's 2d. |
| 49. K. to B's 3d. | 49. K. to Kt's 2d. |

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| 50. K. to B's 2d. | 50. K. to B's 3d. |
| 51. K. to K. Kt's sq. | 51. K. to K. Kt's 4th. |
| 52. K. to Kt's 2d. | 52. K. to B's 5th. |
| 53. K. to B's 2d. | 53. P. to Q. B's 5th |
| 54. P. takes P. | 54. K. takes K's P. |
| 55. K. to K's 2d. | 55. K. to Q's 5th. |
| 56. K. to B's 3d. | 56. K. takes P. |
| 57. K. to K's 4th. | 57. K. to Q. Kt's 5th. |
| 58. K. takes K's P. | 58. K. takes P. |
| 59. K. to Q's 4th. | 59. K. to Q. Kt's 5th. |

SECOND GAME—PETROFF'S DEFENCE.

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| White. (Mr. Lowenthal.) | Black. (Mr. Morphy.) |
| 1. P. to K's 4th. | 1. P. to K's 4th. |
| 2. Kt. to K. B's 3d. | 2. Kt. to K. B's 3d. |
| 3. Kt. takes P. | 3. P. to Q's 3d. |
| 4. Kt. to K. B's 3d. | 4. Kt. takes P. |
| 5. P. to Q's 4th. | 5. P. to Q's 4th. |
| 6. B. to Q's 3d. | 6. B. to K's 2d. |
| 7. Castles. | 7. Kt. to Q. B's 3d. |
| 8. P. to Q. B's 4th. | 8. Q. B. to K's 3d. |
| 9. P. takes P. | 9. Q. B. takes P. |
| 10. Kt. to Q. B's 3d. | 10. Kt. takes Kt. |
| 11. P. takes Kt. | 11. Castles. |
| 12. Q. B. to K. B's 4th. | 12. K. B. to Q's 3d. |
| 13. B. takes B. | 13. Q. takes B. |
| 14. Kt. to K. Kt's 5th. | 14. P. to K. B's 4th. |

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| 15. P. to Q. B's 4th. | 15. B. takes K. Kt's P. |
| 16. K. takes B. | 16. Q. to K. Kt's 3d. |
| 17. P. to K. B's 4th. | 17. P. to K. R's 3d. |
| 18. P. to Q's 5th. | 18. Kt. to Q's sq. |
| 19. P. to K. R's 4th. | 19. P. takes Kt. |
| 20. K. R. P. takes P. | 20. Kt. to K. B's 2d. |
| 21. Q. to K. B's 3d. | 21. Kt. to K. R's 3d. |
| 22. Q. to K. Kt's 3d. | 22. Kt. to K. B's 2d. |
| 23. P. to Q. B's 5th. | 23. Q. R. to Q's sq. |
| 24. B. to Q. B's 4th. | 24. P. to Q. Kt's 4th. |
| 25. B. to Q. Kt's 3d. | 25. P. to Q. R's 4th. |
| 26. Q. R. to K's sq. | 26. K. R. to K's sq. |
| 27. Q. R. to K's 6th. | 27. R. takes R. |
| 28. P. takes R. | 28. K. to B's sq. |
| 29. P. takes Kt. | 29. P. to Q. R's 5th. |
| 30. R. to Q's sq. | 30. R. takes R. |
| 31. B. takes R. | 31. Q. to Q. B's 3d. (ch.) |
| 32. B. to K. B's 3d. | 32. Q. takes P. |
| 33. P. to K. Kt's 6th. | 33. Q. to Q's 3d. |
| 34. Q. to K. Kt's 5th. | 34. Q. to Q's 7th. (ch.) |
| 35. K. to K. R's 3d. | 35. Q. to Q's 6th. |
| 36. Q. to K. R's 5th. | 36. K. to K's 2d. |
| 37. Q. to K. R's 4th. (ch.) | 37. K. to Q's 2d. |
| 38. K. to Kt's 3d. | 38. Q. to her 3d. |
| 39. Q. to K. R's 8th. | 39. Q. takes P. (ch.) |
| 40. K. to B's 2d. | 40. Q. takes P. |
| 41. P. to Q. R's 3d. | 41. Q. to K's 2d. |
| 42. K. to Kt's 3d. | 42. Q. to K's 8th. (ch.) |

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| 43. K. to Kt's 2d. | 43. Q. to Q's 7th. (ch.) |
| 44. K. to Kt's 3d. | 44. Q. to K's 8th. (ch.) |

And the game was drawn.

THIRD GAME.—RUY LOPEZ' KNIGHT'S OPENING.

White. (Mr. Lowenthal.) Black. (Mr. Morphy.)

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|---------------------------|---------------------------|
| 1. P. to K's 4th. | 1. P. to K's 4th. |
| 2. Kt. to K. B's 3d. | 2. Kt. to Q. B's 3d. |
| 3. B. to Q. Kt's 5th. | 3. B. to Q. B's 4th. |
| 4. P. to Q. B's 3d. | 4. Q. to K's 2d. |
| 5. Castles. | 5. P. to K. B's 3d. |
| 6. P. to Q's 4th. | 6. K. B. to Q. Kt's 3d. |
| 7. Q. Kt. to Q. R's 3d. | 7. Q. Kt. to Q's sq. |
| 8. Q. Kt. to Q. B's 4th. | 8. Q. Kt. to K. B's 2d. |
| 9. Q. Kt. to K's 3d. | 9. P. to Q. B's 3d. |
| 10. Q. Kt. to K. B's 5th. | 10. Q. to K. B's sq. |
| 11. K. B. to Q's 3d. | 11. P. to K. Kt's 3d. |
| 12. Q. Kt. to K. Kt's 3d. | 12. P. to Q's 3d. |
| 13. P. to Q. R's 4th. | 13. Q. B. to K. Kt's 5th. |
| 14. P. to Q. R's 5th. | 14. B. to Q. B's 2d. |
| 15. P. to K. R's 3d. | 15. B. to Q's 2d. |
| 16. Q. to Q. Kt's 3d. | 16. Q. Kt. to Q's sq. |
| 17. K. R. to K's sq. | 17. B. to K's 3d. |
| 18. Q. to Q. B's 2d. | 18. K. Kt. to K's 2d. |
| 19. P. to Q. Kt's 4th. | 19. Q. to K. Kt's 2d. |
| 20. P. to Q. B's 4th. | 20. Castles. |

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| 21. Q. B. to K's 3d. | 21. Q. Kt. to K. B's 2d. |
| 22. P. to Q's 5th. | 22. Q. B. to Q's 2d. |
| 23. Q. R. to Q's sq. | 23. K. to R's sq. |
| 24. K. to R's sq. | 24. P. takes P. |
| 25. K. P. takes P. | 25. P. to K. B's 4th. |
| 26. Q. B. to Q. B's sq. | 26. Q. R. to K's sq. |
| 27. B. to Q. Kt's 2d. | 27. K. Kt. to K. Kt's sq. |
| 28. Q. to Q. B's 3d. | 28. Kt. to K. B's 3d. |
| 29. B. to Q. Kt's sq. | 29. K. R. to K. Kt's sq. |
| 30. R. to Q's 2d. | 30. Q. to K. R's 3d. |
| 31. K. Kt. to K. R's 2d. | 31. P. to K. B's 5th. |
| 32. Kt. to K's 4th. | 32. Kt. takes Kt. |
| 33. B. takes Kt. | 33. P. to K. Kt's 4th. |
| 34. P. to K. B's 3d. | 34. Q. to K. R's 5th. |
| 35. K. R. to K. B's sq. | 35. Kt. to K. R's 3d. |
| 36. Q. R. to K's 2d. | 36. Kt. to K. B's 4th. |
| 37. B. takes Kt. | 37. B. takes B. |
| 38. P. to Q. B's 5th. | 38. Q. to K. R's 3d. |
| 39. K. R. to K's sq. | 39. K. R. to K. B's sq. |
| 40. P. to Q. Kt's 5th. | 40. Q. R. to Q. B's sq. |
| 41. Q. to Q. R's 3d. | 41. K. to K. Kt's sq. |
| 42. P. to Q. Kt's 6th. | 42. P. takes P. |
| 43. Q. B. P. takes P. | 43. K. B. to Q's sq. |
| 44. K. R. to Q. B's sq. | 44. R. takes R. (ch.) |
| 45. B. takes R. | 45. Q. to K. Kt's 3d. |
| 46. Q. to Q. Kt's 4th. | 46. Q. B. to Q's 6th. |
| 47. R. to K's sq. | 47. K. B. to K's 2d. |
| 48. Kt. to K. Kt's 4th. | 48. R. to K's sq. |

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| 49. B. to Q. Kt's 2d. | 49. P. to K. R's 4th. |
| 50. Kt. to K. B's 2d. | 50. P. to K. Kt's 5th. |
| 51. Q. to Q. B's 3d. | 51. B. to K. B's 4th. |
| 52. K. B. P. takes P. | 52. P. takes P. |
| 53. P. takes P. | 53. B. takes P. |
| 54. Kt. takes B. | 54. Q. takes Kt. |
| 55. R. to Q. B's sq. | 55. K. to B's 2d. |
| 56. Q. to K. R's 3d. | 56. Q. takes Q. (ch.) |
| 57. P. takes Q. | 57. P. to K. B's 6th. |
| 58. R. to K. B's sq. | 58. P. to K's 5th. |
| 59. B. to Q's 4th. | 59. B. to K. B's 3d. |
| 60. B. to K's 3d. | 60. R. to Q. R's sq. |
| 61. B. to Q's 2d. | 61. B. to Q's 5th. |
| 62. P. to K. R's 4th. | 62. K. to Kt's 3d. |
| 63. K. to K. R's 2d. | 63. R. to K. B's sq. |
| 64. K. to Kt's 3d. | 64. P. to K. B's 7th. |
| 65. K. to Kt's 2d. | 65. P. to K's 6th. |
| 66. B. to K's sq. | 66. K. to R's 4th. |
| 67. K. to Kt's 3d. | 67. P. takes B. Queens (ch.) |

And White surrendered.

Gracie (seven years old) read the moves and to my vast surprise never made the least error in so doing. Maude and Ruby moved the "Blacks" (Lowenthall) and I moved the "Whites" (Morphy). The moves were made deliberately and according to a system that would insure accuracy.

Thus:

(Gracie) "White—first move—Pawn to King's fourth space."

(Mr. Murray) "White—first move—Pawn to King's fourth space."

(Gracie) "Black—first move—Pawn to King's fourth."

(Maude and Ruby) "Black—first move—Pawn to King's fourth."

(Gracie) "White—second move—Knight to King's Bishop's third."

(Mr. Murray) "White—second move—Knight to King's Bishop's third."

(Gracie) "Black—second move—Pawn to Queen's third."

(Maude and Ruby) "Black—second move—Pawn to Queen's third."

(Gracie) "White—third move—Pawn to Queen's fourth."

(Mr. Murray) "White—third move—Pawn to Queen's fourth."

(Gracie) "Black—third move—Pawn takes Pawn."

(Maude and Ruby) "Black—third move—Pawn takes Pawn."

(Gracie) "White — fourth move — Queen takes Pawn."

(Mr. Murray) "White — fourth move — Queen takes Pawn."

(Gracie) "Black — fourth move — Queen's Bishop to Queen's second."

(Maude and Ruby) "Black — fourth move — Queen's Bishop to Queen's second."

And thus to the end of the game.

By this method we played hundreds of evenings, both short and long games, without a single slip or error. And from the first, *the power to think, speak, and do a thing accurately was developed. Mental discipline had begun!*

For three months each evening we played chess in this manner. Among the splendid results were these :—

1st. The members of the class became acquainted with the best players of the world.

2d. They were made familiar with the best games the best players had ever played.

3d. They had acquired knowledge of

the regular and best accredited gambets or openings of the game.

4th. Their minds had become associated with high chess as expounded by the highest exponents of the game.

5th. Best of all, their minds had not been called upon to *originate* a single move nor their feelings been in the least elicited.

It was education without high tension or the mental exhaustion of "hard study."

Long before the first three months had passed my little chess players had got a pretty good idea of the *rationale* of the game; the significance of the various openings, both regular and irregular, was apprehended; the value of the different pieces and of certain placements of the same perceived, and even the individualism of many of the great players appreciated. The game had, as it were, *played itself into them*, and because of that receptivity which distinguishes clever, healthy, and happy children from constant companionship with experts they were becoming experts themselves.

And this was manifested by the fact that the games became more and more conversational and interrogative. Irregular openings (gambets) were criticised with intelligence; errors in plan of attack or defense apprehended; mistakes in combination of forces perceived and manifestly wrong moves instantly detected. Of course the apprehension of this growth in knowledge on their part was a delight to me, for it proved that the masters were being mastered, and that before my pupils had ever played a game of chess they were becoming chess players!

It is one of the peculiar and distinguishing features of chess playing that few if any games have ever been played—*perfectly*; and that the errors made in playing have been made by champions and experts of the game as well as by amateurs. Such concentration of mind as public and championship games call for is exhaustive, and to all human capacity there is a limit. To the overtaxed force there comes sooner or later

a lapse or failure to respond to the call made upon it. Then, too, the game is often prolonged beyond human endurance. One record exists of two players playing for *twenty-four consecutive hours*. Neither could win, neither would quit. Grimly they fought it out, each equal in persistence, until at the twenty-fourth hour, when the judges and friends drew near to persuade them to allow the game to be entered on the record as a "drawn game," *they discovered that both players were fast asleep!*

One evening we were playing the game played by two of the most noted professionals, fifty years ago, in the world. Up to a certain point the game had been strongly played and with equal strength by either contestant. It was a fine example of high chess, and we were following it slowly and tracing each move from cause to result. It was a long game and had already lasted to the seventieth move, *six hours*, and we were following it in highest mood, when "Black" made a move that *imperiled his Queen!*

We each attributed the error to a blunder by little Gracie in reading it to us, but the little chessite resented the implication and held up the book for our inspection. We were aghast. There it was, sure enough, as called off to us. We simply sat and glared at the ill-fated Queen whom by his next move White would sweep from the board. But when Gracie called off the next move Black's Queen remained untouched! *Then we knew that neither of these great masters of chess had perceived the monstrous error!*

At the end of three months the class began to play original games, playing *each evening*, but limiting the games to one hour, sometimes to two hours, or again to twenty moves, with ten minutes to a move, the two older pupils playing against the teacher. Often our games were and are still conversational or class studies, the idea being that each move on both sides should be made with the collective knowledge of the entire class; and we find it a most excellent practice.

In this manner I have taught my children chess and the method pursued stands approved; for we have been playing only two years, but already the two older pupils, whether playing singly or in consultation, put up a very strong game against me, a game strong enough, I fancy, to make most amateurs play with discretion.

The ability to think rightly, speak the right word and do the right thing under any condition of environment, in any emergency of life, that is the ability I seek to give them. And I regard chess playing able to give them this ability more quickly, easily, and surely than any other branch of human study. As an educational agent chess playing can scarcely be estimated too highly, and as a help to family entertainment it is simply incomparable. And if the education of our children does not result in making the family happier and lifting the style of conversation and manners of its several members in their intercourse with each other, it seems to me a very poor sort of education.

CHAPTER VI.

"AND I EARNESTLY COMMEND TO THE TWO HOUSES OF CONGRESS THAT, ACTING IN CO-OPERATION WITH THE SEVERAL STATES, IT SHALL SPEEDILY COME TO PASS THAT THE DECLARATION OF INDEPENDENCE AND THE CONSTITUTION OF THE UNITED STATES SHALL BE COMMITTED TO MEMORY BY EVERY PUPIL ABOVE EIGHT YEARS OF AGE IN THE PUBLIC SCHOOLS OF THE COUNTRY TO THE END THAT THE PRINCIPLES OF LIBERTY AS EXPRESSED IN THE IMMORTAL DECLARATION OF HUMAN RIGHTS AND THE FRAMING OF THE SAME INTO THE ORGANIC LAW OF THE NATION MAY BE KNOWN AND UNDERSTOOD BY EVERY CHILD BEFORE HE HAS COME TO HIS MAJORITY, THAT HE MAY HAVE BEEN PREPARED TO DISCHARGE RIGHTLY THE DUTIES OF PATRIOTIC CITIZENSHIP. WE HAVE PUT THE FLAG ABOVE THE SCHOOL-

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HOUSE, NOW LET US PUT THE LOVE OF LIBERTY AND THE CONSTITUTION INTO THE HEARTS OF THE PUPILS."

[From a forthcoming message of President ——.]

In view of the eulogies touching the nobility of these two marvelous productions it would seem only natural that they would have been as familiar to the people "as household words," but in point of fact it is probable that few of the millions of children in our public schools can recite a single paragraph of either. And such has been our apathy that it may be open to doubt whether teachers of whatever rank in our great Universities or members of either House of Congress are in any happier condition touching this matter, than the ignorant children in our schools.

Germany educates her children to love the Fatherland. France graduates them filled with affection and pride for the Tricolor. England gathers her Colonies around her knee and fills their ears with the Glory

of the British Empire. But we, heirs of and sponsors for an heritage of Liberty more precious than ever was or is now on the earth beyond these shores, multiply schoolhouses by the thousands and tax ourselves to maintain an army of teachers—for what? To teach our boys to delve, trade, construct and amass fortunes, deeming it success if our boys know how to make money and our girls how to spend it faster than the boys and girls of any other country.

I protest against this horrible state of things and suggest that it be remedied—and *at once*. It can be. The process is not long.

The Declaration of Independence can be committed by every child in our common schools within one month. It takes a daily recitation of a few lines. That is all.

The Constitution of the Country with its amendments can be easily committed in *two months*. In brief, the recitations of a few lines each day during *one term* will accomplish the desired result. Is there any

reason why it should not be done? I have heard none. I can conceive of none.

The Americanization of the Common School System is not, therefore, a matter that calls for any increase of the School Fund, nor does it put any extra labor upon pupils or teachers. The machinery to accomplish the notable result is all constructed and ample. Let the States and Nation speak. Let the People say the word and it is done.

Should it be a matter of surprise that the crudest ideas prevail among vast multitudes in our Country as to what Liberty means? Who has taught them either the beneficence of it working through law and order or its limitations when expressed in individual action? Do the children of the Russian serfs, of the Syrian immigrants, of the oppressed Polanders, of the Welch miners, and of the thousands who come pouring in upon us from countries where the word is never heard, know what the glorious term signifies? What provision have we made

that they shall be taught what it stands for here in the land where its vital and vitalizing significance constitutes the very foundation of law, order, and Government, and supplies us with the inspiration and the ideal of noble civic conduct. How shall this multitude—soon to be voters—become intelligent, patriotic citizens if they remain ignorant of the principles on which, as a house on its foundations, the vast structure of our National Government rests? Is there but one answer?

The Common Schools must do it. Where the language of Liberty is taught them the knowledge of Liberty and the principles of free institutions must be inculcated. What other machinery can we construct able to do this needful work? We know of none.

And why should not our Common Schools do this? What other work is so noble for them to undertake? What other department of education is so essential to the life, the dignity, and the safety of the Republic? Let the children of the Nation be taught

the meaning of Liberty, the priceless value of it to them, at what cost our fathers secured it for us, how they by right use of the suffrage can safeguard it from foes within and without and continue it in all its purity and grandeur to future times; and whatever thing of value they shall be ignorant of, they will be prepared in mind and heart to serve their own best interests and the well being of the Nation at large.

Could Bossism long flourish if the children were rightly educated? Where does political baseness root itself if not in the mud of civic ignorance? Have we come to a time when water will rise higher than its source? Will ignorant and uninspired suffrage vote intelligent, patriotic, incorruptible men into office? And how shall the administration of our Government be honest, wise, and in the line of the wish and hope of those who in the beginning founded it, when they who lift into office those who administer it are ignorant of the principles of free government, without the least civic

education, totally devoid of patriotic inspiration, and have no high civic ideals? The National Flag waves over the School Houses of the Land. That is well. Now put the Declaration of Independence and the Constitution of the United States into the minds and hearts of the pupils, that the banner above their heads may be interpreted to them in all the fullness of its glorious significance.

Americanize your Common School System, friend. Let the millions being educated under it be graduated *Americans*—not in a general but in a specific sense. Let every boy and girl in our schools be able to recite the Declaration. Let them know the Constitution, “that most glorious construction of human virtue and wisdom,” as a great Englishman said, by heart. So shall we fit them for Citizenship, safeguard the Republic from coming perils, show our reverence for and gratitude to the founders of it, and prove that our love of Liberty and our Country, yea, and of the children in it too, is both thoughtful and sincere.

CHAPTER VII.

PROVERBS.

IN WHICH SUNDRY REMARKS ARE MADE BY THE TEACHER ON THE PROVERBS OF DIFFERENT AGES AND PEOPLES AND THE VALUE OF KNOWING AND BEING ABLE TO USE THEM, BOTH IN PRIVATE CONVERSATION AND PUBLIC ADDRESS, TOGETHER WITH RECITATIONS OF NOTED PROVERBS BY THE CLASS.

“ FATHER dear, what is a proverb ? ”

How wise a child is ! Left to themselves by how short a cut children come to knowledge ! As a bee instinctively takes a straight line because that is the shortest possible course to his hive, so the child instinctively takes the shortest course to knowledge. Greece had but one man great enough to keep the child-habit of man in seeking knowledge by interrogation. And all wise men to-day

cannot say too much in praise of the “Socratic method” of learning and teaching. Men say, “What a wise and shrewd old interrogator he was!” But do they reflect that the Great Grecian Reasoner and Philosopher was wise only because he held through life the child-habit of questioning? And is it not true of the heaven of knowledge as of that other heaven that if one would enter it he must become as a little child? More knowledge can be got at and more fool bubbles pricked by a direct, clean-cut, pointed question than by any other method known to studentship. From the beginning I have commended the Socratic method to my pupils. If you wish knowledge of a perfume, children, I have told them, question it with your nose; if of a fruit, question it with your taste; if of a sound, question it with your ears; if of a thorn question it with a touch; if of a bird’s plumage, or habits, or habitat, pursue it with the interrogation of your eyes. If you seek knowledge of your teacher, ques-

tion him. This has been the one habit of studentship commended to them. This has been the one thing insisted on. And how much that others have and have not they have come to by following this one simple rule !

“ Father dear, what is a Proverb ? ”

And I answered : “ A Proverb is the wisdom of a man, of a people, of a race, condensed into a single sentence.”

And this led to the following arrangement : That each evening, in the midst of nut-cracking, or apple-roasting, or candy-pulling, or the playing of games, or whatever form of entertainment the evening time brought them, I would give them one proverb which they should so thoroughly commit to memory that it should never in all their lives slip from them. And here is the result which the evenings of a single winter gave them of the wise, the shrewd, the homely, and the pithy sayings of many peoples and races :

PROVERBS OF THE BIBLE.

1st

A soft answer turneth away wrath ; but grievous words stir up anger.

2d

A good name is more to be desired than great riches.

3d

A house divided against itself cannot stand.

4th

Better is a dinner of herbs, where love is, than a stalled ox with hatred therewith.

5th

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

6th

Cast thy bread upon the waters, for it will return to thee after many days.

7th

He that hath pity upon the poor, lendeth unto the Lord.

8th

He that tilleth his land, shall have plenty of bread.

9th

He who regardeth the clouds, shall not reap.

10th

If the blind lead the blind, both will fall into the ditch.

11th

If the salt hath lost its savor, wherewith shall it be salted?

12th

Judge not, lest ye be judged.

13th

Let another man praise thee, and not by thine own mouth.

14th

Love not sleep, lest thou fall into poverty.

15th

My son, if sinners entice thee, consent thee not.

16th

Order is God's first law.

17th

Pride goeth before destruction, and a haughty spirit before a fall.

18th

Remove not the old land-marks, nor enter into the fields of the fatherless.

19th

The fool hath said in his heart, There is no God.

20th

The wicked flee when no man pursueth.

21st

The hearing ear, the seeing eye, the Lord hath made even both of them.

22d

The leopard cannot change his spots, nor the Ethiopian his skin.

23d

If thou faint in the day of adversity, thy strength is but small.

24th

Thou shalt not muzzle the ox that treadeth out the corn.

25th

Look not upon the wine when it is red within the cup, for at last it biteth like a serpent, and stingeth like an adder.

MISCELLANEOUS PROVERBS.

First

Fire is a good servant, but a bad master.

Second

Many hands make light work.

Third

You can't make a silk purse out of a sow's ear.

Fourth

Necessity is the mother of invention.

Fifth

Still waters run deep.

Sixth

Little people should be seen, and not heard.

Seventh

A stitch in time saves nine.

Eighth

Why lock the door after the horse is
stolen?

Ninth

Why cry over spilt milk?

Tenth

The deer that goes to the licks too often
meets the hunter at last.

Eleventh

Haste makes waste.

Twelfth

He that stumbleth at the same stone twice
is a fool.

Thirteenth

The rolling stone gathers no moss.

Fourteenth

A pint is a pound the world round.

Fifteenth

Birds of a feather flock together.

Sixteenth

An ounce of prevention is better than a pound of cure.

Seventeenth

You can't teach an old dog new tricks.

Eighteenth

An old dog loves his kennel.

Nineteenth

Chickens come home to roost.

Twentieth

If you want your business done, go; if not, send.

Twenty-first

Speak well of the bridge that carries you safely over.

Twenty-second

Riches take wings and fly away.

Twenty-third

Obey orders if you ruin your masters.

Twenty-fourth

Write no man's epitaph until he is dead.

Twenty-fifth

A singed cat fears the fire.

Twenty-sixth

Penny wise and pound foolish.

Twenty-seventh

A penny saved is two earned.

Twenty-eighth

You can't put an old head on young shoulders.

Twenty-ninth

Never look a gift horse in the mouth.

Thirtieth

Nearer the bone the sweeter the meat.

Thirty-first

Don't count your chickens till they are hatched.

Thirty-second

Wisdom sits at the root of a gray hair.

Thirty-third

There's as good fish in the sea as ever were caught.

Thirty-fourth

Honesty is the best policy.

Thirty-fifth

In union there is strength.

Thirty-sixth

Look before you leap.

Thirty-seventh

The race is not to the swift, nor the battle to the strong.

Thirty-eighth

It's always darkest just before dawn.

Thirty-ninth

The darkest clouds have a silver lining.

Fortieth

One swallow doesn't make a summer.

Forty-first

If at first you don't succeed, try, try, again.

Forty-second

There are two sides to every question.

Forty-third

There is many a slip between the cup and the lip.

Forty-fourth

He whom the gods would destroy they first make mad.

Forty-fifth

The mills of the gods grind slow, but they grind exceeding fine.

Forty-sixth

Never shout till you are out of the woods.

Forty-seventh

Every tub should stand on its own bottom.

Forty-eighth

Blessings brighten as they take their flight.

Forty-ninth

Make hay when the sun shines.

Fiftieth

Right makes might.

Fifty-first

One with God is a majority.

Fifty-second

Seize him is a good dog, but hold fast is a better.

Fifty-third

All is not gold that glitters.

Fifty-fourth

Fine feathers don't make a lady.

Fifty-fifth

A new broom sweeps clean.

Fifty-sixth

Don't cross a bridge until you come to it.

Fifty-seventh

Early to bed and early to rise makes men
healthy, wealthy, and wise.

Fifty-eighth

He who thinks purely feels like God.

CHAPTER VIII.

THE VALUE OF A GOOD VOCABULARY.

IN WHICH IS SET FORTH THE VALUE OF WORDS AS THE SYMBOL OF THOUGHT, AND WHY THE POSSESSION OF AN ADEQUATE VOCABULARY SHOULD BE THE FIRST OBJECT OF INSTRUCTION.

T has always seemed to me that words, which are the symbols of human thought, and without a usable knowledge of which no person can, save with the utmost difficulty, either express his own ideas or receive instruction rapidly, should be given the foremost rank in any system devised for the instruction of children. The study of the English language is primarily the study of the words that compose it. To know how to spell, pronounce, define, and use words properly is, as I

conceive, the first thing that a child should be taught. Mastery of word knowledge is the key that opens the door of all knowledge and qualifies them to make rapid and easy progress in all their studies. With children thus equipped for mental acquisition teaching is a delight, and study an entertainment and not a task. At eight a healthy and clever girl has come to a period of development when receptiveness of memory is always remarkable and in many cases phenomenal. She is then a natural linguist. Words, phrases, idiomatic expressions, and entire sentences are received as a white page receives the tracing of the pen. Later she comes to the emotional period, later yet to the perceptive and reasoning stage, and last of all to the reflective. But in the beginning of her progressive movement as a mental force she gives the highest expression of Mnemonics. At no future period of her development as an intelligent being will memory be so receptive or tenacious.

I have for nearly forty years devoted myself to the study of the words and word formation of the English language as spoken and written to and for the American people. Save as the knowledge of them would enable me to better understand and use with greater simplicity and precision my native tongue I have devoted no time to other languages. I regard the English language, reinforced as it has been so abundantly by the freer life and thought of our own country, as the most facile and noblest medium of expressing human thought and feeling ever used on earth. Not yet fully formed, by no means satisfactory to the Author, Orator, and Poet; inadequate as it is to give perfect expression to the highest thinking; too strongly affected by our own rapid and gross materialistic development to serve our noblest spiritual thinkers, it nevertheless commands the admiration and pride of those who best know its resources and how to use it most efficiently. For its virile forcefulness, for

pith and substance, for monosyllabic fullness, for the gloss and finish of its sentences when rightly formed, for its wealth of emotional expression and the ease with which it rises, as in Milton's poetry and Webster's prose, to the loftiest heights of poetic and prose expression, no tribute in its praise can well be extravagant. He who knows how to write and speak the English language in purity, with correctness and finished forcefulness is, and must be admitted to be, a scholar of highest rank. And he who cannot do this, no matter to what other knowledge he has come, lacks the cultivation of finished scholarship.

That my children may master this most noble medium of human expression and influence is the chiefest object of my teaching. Whatever else they may learn I wish them above all else to learn how to read, write, and speak the language of their native land not only correctly but with freedom and elegance. For I hold that, scholarly in this, they will be scholarly in

all. The study of noble thought expressed in noble speech gives to the mind discipline and to the soul an elevation that can come to one from no other source.

These views I taught my daughters—the two that were old enough to receive them intelligently—and they entered eagerly upon the course of study which when completed would make them the possessors of a vocabulary far fuller than is common, even in the case of scholarly adults. And now, after three years and a half of daily recitation, their copy lists show over 17,000 words, each and every one of which they can spell and pronounce rightly, define with fullness and precision, and use correctly in a sentence. And this result has been reached without the least pressure on my part or burden to them. There have been no "prizes" or "show performances" before the public; no rivalry as to which should have the better "record," or anything whatever calculated to stimulate them to special effort. The system adopted was

one of simple accumulation steadily persisted in — that and nothing more.

And the system is this, and was of their own suggestion, to wit: that each day of the week they would take ten words of my selection, memorize them carefully, write them down,—which would give them practice in penmanship,—commit the definition thoroughly to heart, and put each word into a sentence when able, looking to me for help when they could not do it. That was the plan.

Ten words a day! It was nothing — it was play to them! At the end of the first year they begged that I let them double the number. “Why, father, it does not take half an hour for us to get our lesson!” But I said, “No, we will keep it just as it is, ten words per day. Your progress is fast enough.” So it remained for two years. But then I yielded and twenty words became the lesson.

But what a feast these pupils of mine have had!

I wish it to be distinctly understood that I am not teaching a child-vocabulary to my children, but the vocabulary of the English language, far more abundant and complete than I had when I was graduated from Yale or had ten years after I was graduated: a vocabulary that will at the conclusion of their studies number at least 20,000 words; words that are usable, words that are needed to express the thought, ideas, and feeling of educated people. And I am teaching this noble vocabulary to them in such a way that they will know how to spell, pronounce, define, and use each word accurately and without mental effort, and under a method of study which does not put the least strain upon them. The basal idea of my method is small but *continuous accumulation of knowledge*; ten words a day, *but no day omitted*. That's the secret of the success they have made of it, and which every fairly clever and healthy child can make.

The following section of the vocabulary

is transcribed from their "Copy Lists," which they have made first in pencil, then with the pen, and last with a typewriter, which they mastered with great ease, and the use of which has been a great help to them.

VOCABULARY.

SEPTEMBER 3, 1897

EXERCISE

CCLI

| | |
|------------|------------------|
| Dab | Da-guerre-o-type |
| Dab-ble | Dah-lia |
| Dab-ler | Dai-ry |
| Daf-fo-dil | Da-is |
| Dag-ger | Dai-ly |

SEPTEMBER 4, 1897

EXERCISE

CCLII

| | |
|-------------|------------|
| Dais-y | Dam-ask |
| Dale | Da-mas-cus |
| Dal-li-ance | Dame |
| Dal-ly | Damn |
| Dam-age | Dam-na-ble |

HOW I EDUCATE MY DAUGHTERS. 157

SEPTEMBER 5, 1897

EXERCISE

CCLIII

| | |
|-------------|-------------|
| Dam-na-tion | Dam-son |
| Dam-sel | Dance |
| Damp | Dan-de-lion |
| Damp-er | Dan-der |
| Damp-en | Dand-ruff |

SEPTEMBER 6, 1897

EXERCISE

CCLIV

| | |
|-------------|----------|
| Dan-dle | Dan-gle |
| Dan-dy | Dan-ish |
| Dane | Dank |
| Dan-ger | Dank-ish |
| Dan-ger-ous | Dap-per |

SEPTEMBER 7, 1897

EXERCISE

CCLV

| | |
|-------------|------------|
| Dap-ple | Dark-ness |
| Dare-dev-il | Dark-some |
| Dar-ing | Dark-y |
| Dark | Dash-board |
| Dark-en | Das-tard |

SEPTEMBER 8, 1897

EXERCISE

CCLVI

| | |
|-----------|-----------|
| Date | Daw-dler |
| Date-less | Dawn |
| Daunt | Day-light |
| Dav-it | Dead |
| Daw-dle | Daze |

SEPTEMBER 9, 1897

EXERCISE

CCLVII

| | |
|-----------|-------------|
| Daz-zle | Deal |
| Dea-con | Deal-er |
| Dead-ly | Dear-ly |
| Deaf | Dear-bought |
| Deaf-mute | Dearth |

SEPTEMBER 10, 1897

EXERCISE

CCLVIII

| | |
|-------------|-------------|
| Death-ly | De-bat-er |
| Death-less | De-bauch |
| Death-watch | Deb-au-chee |
| De-base | Deb-o-nair |
| De-bate | De-bil-i-ty |

SEPTEMBER 11, 1897

EXERCISE

CCLIX

| | |
|-------------------|--------------------|
| Debt-or | Dec-ade |
| Debt | <i>De-bu-tante</i> |
| De-bris | De-camp |
| <i>De-but</i> | De-cay |
| <i>De-bu-tant</i> | De-ceit |

SEPTEMBER 12, 1897

EXERCISE

CCLX

| | |
|-------------|--------------|
| De-ceive | De-cep-tive |
| De-ceiv-er | De-cern |
| De-cen-cy | De-cide |
| De-cent | De-cid-u-ous |
| De-cep-tion | Dec-i-mal |

HOW I EDUCATE MY DAUGHTERS. 161

SEPTEMBER 13, 1897

EXERCISE

CCLXI

| | |
|------------|----------------|
| Dec-i-mate | De-claim |
| De-ci-pher | Dec-la-ma-tion |
| De-cis-ion | De-clare |
| De-ci-sive | De-clen-sion |
| Deck | Dec-li-na-tion |

SEPTEMBER 14, 1897

EXERCISE

CCLXII

| | |
|--------------|-------------------|
| De-cline | De-com-po-si-tion |
| De-cliv-i-ty | Dec-o-rate |
| De-coct | Dec-o-ra-tive |
| De-col-or | Dec o-ra-tor |
| De-com-pose | Dec o ra-tion |

SEPTEMBER 15, 1897

EXERCISE

CCLXIII

| | |
|------------|---------------|
| Dec-o-rous | De-crep-it |
| De-co-rum | De-cry |
| De-coy | Ded-i-cate |
| De-crease | Ded-i-ca-tion |
| De-cree | De-duce |

SEPTEMBER 16, 1897

EXERCISE

CCLXIV

| | |
|--------------|----------------|
| De-du-ci-ble | Deep-en |
| De-duc-tion | Deer |
| Deed | Deer-stalk-er |
| Deem | De-face |
| Deep | De-fal-ca-tion |

HOW I EDUCATE MY DAUGHTERS. 163

SEPTEMBER 17, 1897

EXERCISE

CCLXV

| | |
|---------------|---------------|
| Def-a-ma-tion | De-fect-ive |
| De-fame | De-fence |
| De-fault | De-fend |
| De-fault-er | De-fend-er |
| De-feat | De-fence-less |

SEPTEMBER 18, 1897

EXERCISE

CCLXVI

| | |
|----------------|--------------|
| De-fen-sive | De-form |
| De-fer | De-form-i-ty |
| Def-er-en-tial | De-fraud |
| De-fi-cient | Deft |
| De-file | De-funct |

SEPTEMBER 19, 1897

EXERCISE

CCLXVII

| | |
|------------------|---------|
| De-fy | De-gree |
| De-gen-er-ate | De-i-fy |
| De-gen-er-a-tion | De-ist |
| De-gen-er-a-cy | De-ism |
| De-grade | Deign |

SEPTEMBER 20, 1897

EXERCISE

CCLXVIII

| | |
|-------------|------------------|
| De-i-ty | De-lib-er-ate |
| De-ject | De-lib-er-ate-ly |
| De-jec-tion | De-lib-er-a-tion |
| De-lay | Del-i-ca-cy |
| Del-e-gate | De-lin-e-ate |

SEPTEMBER 21, 1897

EXERCISE

CCLXIX

| | |
|----------------|----------------|
| De-lin-quent | De-liv-er-ance |
| De-lin-quen-cy | Dell |
| De-lir-i-ous | Del-ta |
| De-lir-i-um | De-lude |
| De-liv-er | Del-uge |

SEPTEMBER 22, 1897

EXERCISE

CCLXX

| | |
|-------------|----------------|
| De-lu-sion | De-mean |
| De-lu-sive | De-mean-or |
| Delve | De-mer-it |
| Dem-a-gogue | Dem-i-john |
| De-mand | De-mar-ka-tion |

SEPTEMBER 23, 1897

EXERCISE

CCLXXI

| | |
|--------------|------------------|
| De-moc-ra-cy | De-mo-ni-ac |
| Dem-o-crat | Dem-on-strate |
| Dem-oi-selle | De-mor-al-ize |
| De-mon | Dem-on-stra-tion |
| De-mol-ish | De-mon-stra-tive |

SEPTEMBER 24, 1897

EXERCISE

CCLXXII

| | |
|-----------|------------------|
| De-mur | De-nom-i-na-tion |
| De-mure | De-nom-i-na-tor |
| De-ny | De-note |
| De-ni-al | De-nounce-ment |
| Den-i-zen | De-nounce |

HOW I EDUCATE MY DAUGHTERS. 167

SEPTEMBER 25, 1897

EXERCISE

CCLXXIII

| | |
|-----------|----------------|
| Dense | Den-tist-ry |
| Den-si-ty | De-nude |
| Dent | De-o-dor-ize |
| Den-tal | De-o-dor-iz-er |
| Den-tist | De-part |

SEPTEMBER 26, 1897

EXERCISE

CCLXXIV

| | |
|--------------|--------------|
| De-part-ment | De-pict |
| De-part-ure | De-plete |
| De-pend | De-ple-tion |
| De-pend-ence | De-plore |
| De-pend-ency | De-plor-able |

SEPTEMBER 27, 1897

EXERCISE

CCLXXV

| | |
|------------------|--------------|
| De-ploy | De-pose |
| De-pop-u-late | De-pos-it |
| De-pop-u-la-tion | De-pot |
| De-port | De-prave |
| De-port-ment | De-prav-i-ty |

SEPTEMBER 28, 1897

EXERCISE

CCLXXVI

| | |
|------------------|----------------|
| Dep-re-cate | De-press-ive |
| De-pre-ci-ate | De-prive |
| De-pre-ci-a-tion | Dep-ri-va-tion |
| De-press | Depth |
| De-press-ing | De-range |

HOW I EDUCATE MY DAUGHTERS. 169

SEPTEMBER 29, 1897

EXERCISE

CCLXXVII

| | |
|---------------|---------------|
| De-rail | De-rid-ing-ly |
| De-range-ment | De-ris-ion |
| Der-e-lict | De-rive |
| De-ride | Der-i-va-tion |
| De-rid-ing | De-riv-a-tive |

SEPTEMBER 30, 1897

EXERCISE

CCLXXVIII

| | |
|---------------------------|---------------|
| <i>Der-ni-er-Res-sort</i> | De-scen-sion |
| Der-rick | De-scent |
| De-scend | De-scribe |
| De-scend-ant | De-scriptive |
| De-scend-ing | De-scrip-tion |

OCTOBER 1, 1897

EXERCISE

CCLXXIX

| | |
|----------------|---------------------|
| Des-cry | De-sert-er |
| Des-e-crate | De-ser-tion |
| Des-e-cra-tion | De-serve |
| De-sert | <i>Des-ha-bille</i> |
| Des-ert | Des-ic-cate |

OCTOBER 2, 1897

EXERCISE

CCLXXX

| | |
|--------------|---------------|
| De-sign | De-sir-ous |
| Des-ig-nate | De-sist |
| De-sign-er | Des-o-late |
| De-sire | Des-o-la-tion |
| De-sir-a-ble | De-spair |

OCTOBER 3, 1897

EXERCISE

CCLXXXI

| | |
|----------------|----------------|
| Des-patch | De-spise |
| Des-per-a-do | De-spite |
| Des-per-ate | De-spoil |
| Des-per-a-tion | De-spond |
| Des-pi-ca-ble | De-spond-en-cy |

OCTOBER 4, 1897

EXERCISE

CCLXXXII

| | |
|-------------|-----------------|
| Des-pot | Des-ti-tute |
| Des-pot-ism | Des-ti-tu-tion |
| Des-sert | De-stroy |
| Des-tem-per | De-struc-ti-ble |
| Des-tine | De-struc-tion |

OCTOBER 5, 1897

EXERCISE

CCLXXXIII

| | |
|---------------|-------------|
| De-struc-tive | De-tail |
| Des-ue-tude | De-tain |
| De-sul-to-ry | De-tect |
| De-tach | De-tect-ive |
| De-tach-ment | De-tec-tion |

OCTOBER 6, 1897

EXERCISE

CCLXXXIV

| | |
|--------------------|-------------------|
| De-ten-tion | De-ter-mi-na-tion |
| De-ter | De-test |
| De-te-ri-o-rate | De-test-a-ble |
| De-te-ri-o-ra-tion | De-tes-ta-tion |
| De-ter-mine | De-throne |

HOW I EDUCATE MY DAUGHTERS. 173

OCTOBER 7, 1897

EXERCISE

CCLXXXV

| | |
|----------------|-----------------|
| De-throne-ment | Det-ri-ment-al |
| Det-o-nate | De-tract-ing-ly |
| De-tract | De-tri-tion |
| De-trac-tion | Deuce |
| Det-ri-ment | Dew |

OCTOBER 8, 1897

EXERCISE

CCLXXXVI

| | |
|-----------------|--------------|
| Deu-ter-on-o-my | De-vest |
| Dev-as-tate | De-vi-ate |
| Dev-as-ta-tion | De-vi-a-tion |
| De-vel-op | De-vice |
| De-vel-op-ment | Dev-il |

OCTOBER 9, 1897

EXERCISE

CCLXXXVII

| | |
|-----------|---------------|
| De-vi-ous | De-vo-tion-al |
| De-vise | Dev-o-tee |
| De-void | De-vo-tion |
| De-volve | De-vour |
| De-vote | De-vout |

OCTOBER 10, 1897

EXERCISE

CCLXXXVIII

| | |
|----------------|-----------------|
| <i>De-voir</i> | Dex-ter-i-ty |
| Dew-drop | Dex-ter-ous |
| Dew-i-ness | Di-a-bol-i-c-al |
| Dew-lap | Di-ab-o-lism |
| Dew-y | Di-a-dem |

OCTOBER 11, 1897

EXERCISE

CCLXXXIX

| | |
|------------|-----------------|
| Di-ag-nose | Dic-tate |
| Di-a-tribe | Dic-ta-tor |
| Dib-ble | Dic-ta-tion |
| Dick-er | Dic-ta-to-ri-al |
| Dick-ens | Dic-tion |

OCTOBER 12, 1897

EXERCISE

CCLXL

| | |
|---------------|--------------|
| Dic-tion-a-ry | Di-et |
| Dic-tum | Di-et-ic |
| Di-do | Dif-fer |
| Di-duc-tion | Dif-fer-ence |
| Die | Dif-fer-ent |

OCTOBER 13, 1897

EXERCISE

CCLXLI

| | |
|---------------|-------------|
| Dif-fi-cult | Dif-fu-sion |
| Dif-fi-cul-ty | Dif-fu-sive |
| Dif-fi-dence | Dig |
| Dif-fi-dent | Di-gest |
| Dif-fuse | Di-ges-tion |

OCTOBER 14, 1897

EXERCISE

CCLXLII

| | |
|--------------|------------------|
| Dig-ging | Di-gres-sion |
| Dig-it | Dike |
| Dig-ni-fy | Di-lap-i-date |
| Dig-ni-ta-ry | Di-lap-i-da-tion |
| Dig-ni-ty | Di-gress |

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OCTOBER 15, 1897

EXERCISE

CCLXLIII

| | |
|-------------|---------------|
| Di-late | Di-lu-tion |
| Dil-a-to-ry | Dime |
| Di-lem-ma | Di-men-sion |
| Dil-i-gent | Di-min-ish |
| Di-lute | Di-min-u-tive |

OCTOBER 16, 1897

EXERCISE

CCLXLIV

| | |
|----------|-----------|
| Dim-i-ty | Dine |
| Dim-ly | Ding |
| Dim-ness | Ding-dong |
| Dim-ple | Din-gy |
| Din | Din-ner |

OCTOBER 17, 1897

EXERCISE

CCLXLV

| | |
|---------------|----------------|
| Dint | Di-plo-ma-cy |
| Di-o-cese | Di-plo-ma-tism |
| Diph-the-ri-a | Dip-per |
| Diph-thong | Dire |
| Di-plo-ma | Di-plo-ma-tist |

OCTOBER 18, 1897

EXERCISE

CCLXLVI

| | |
|----------------|--------------|
| Di-rect | Di-rect-o-ry |
| Di-rec-tion | Dire-ful |
| Di-rect-ly | Dirge |
| Di-rec-tor | Dirk |
| Di-rec-to-rate | Dirt |

OCTOBER 19, 1897

EXERCISE

CCLXLVII

| | |
|----------------|------------------------|
| Dir-ty | Dis-ad-van-tage |
| Dir-ti-ness | Dis-ad-van-ta-geous |
| Dis-a-ble | Dis-ad-van-ta-geous-ly |
| Dis-a-bil-i-ty | Dis-af-fect |
| Dis-a-buse | Dis-af-fec-tion |

OCTOBER 20, 1897

EXERCISE

CCLXLVIII

| | |
|-----------------------|--------------------|
| Dis-a-gree | Dis-ap-pear |
| Dis-a-gree-a-ble-ness | Dis-ap-pear-ance |
| Dis-a-gree-a-ble | Dis-ap-point |
| Dis-a-gree-ment | Dis-ap-point-ment |
| Dis-al-low | Dis-ap-pro-ba-tion |

OCTOBER 21, 1897

EXERCISE

CCLXLIX

| | |
|--------------|--------------|
| Dis-ap-prove | Dis-ar-ray |
| Dis-arm | Dis-a-vow |
| Dis-ar-range | Dis-band |
| Dis-as-ter | Dis-a-vow-al |
| Dis-as-trous | Dis-bar |

OCTOBER 22, 1897

EXERCISE

CCC

| | |
|----------------|----------------|
| Dis-bark | Disc |
| Dis-be-lief | Dis-cern |
| Dis-be-lieve | Dis-card |
| Dis-burse | Dis-cern-i-ble |
| Dis-burse-ment | Dis-cern-ment |

CHAPTER IX.

THE CIVIC EDUCATION OF CHILDREN.

IN WHICH IS SET FORTH THE SUPERIORITY OF THE FEMALE IN THE NATURAL AND SPIRITUAL WORLD AND THE PROMINENCE GIVEN HER IN AMERICAN LIFE AND CIVILIZATION, WHEREBY IT IS MADE TO APPEAR THAT DAUGHTERS OF THE REPUBLIC, EQUALLY WITH SONS, SHOULD HAVE KNOWLEDGE OF THE FORM OF OUR GOVERNMENT AND THE PRINCIPLES OF HUMAN LIBERTY FOR WHICH IT STANDS.

WHENEVER a nation passes from the barbarous to the civilized state it passes under woman's control. Wherever knowledge, sentiment, literature, chivalry and piety are the characteristic forces, there woman shapes the national course and the career of men. The feminine spirit is finer, purer, more finesseful,

puissant, and truer to itself than the masculine. Indeed, through the whole animal kingdom the superiority of the female is, by thoughtful students and close observers, generally conceded. In ability to go without food and drink, in patience and endurance of pain, in courage and hopefulness under perilous and depressing conditions, in persistence and quickness of resource, the female excels the male. And as a nation becomes more and more civilized, as it becomes more and more receptive of the influences that refine, ennable, and spiritualize, by the same degree does woman's power to shape, direct, to make or mar, become more potent and decisive.

Because of this law woman in our civilization holds, as a directing and inspiring force, the foremost rank. In nothing is American development more unique and impressive than the high placement it gives to woman and the opportunity it affords feminine influence. In such a nation the emancipation of woman from old time con-

ditions of masculine ignorance and domination was inevitable. Her hour of growth and bloom had come, and she became floral, not because of any wish or plan of hers, but because the conditions were favorable to her full development and the finest expression of her finest self. Humanity had not come to that point at which it was ready to reject the Material and elect the Spiritual, but it had reached a stage in its development in which it could not prevent the spiritual from challenging the supremacy of the material. The "woman's movement" so called, was, therefore, a normal and natural one; the inevitable sequence from causes and conditions of thought and thought growth existent and operant in our personal and natural life.

And what a movement it has been, and what has it not already accomplished! It has introduced such an order of things as no human prescience could have foreseen. Nothing like to it has ever before existed in the world, at least within the circle of

historic knowledge. The changes in our social, political, economic, and religious life it has caused are simply astounding. The American woman, the American girl, is everywhere. She pushed the male pedagogue from his chair and holds it as her own. That was the beginning—the entering wedge. First an humble teacher, then the principal of an Academy, then President of a college. To-day a student, to-morrow a lawyer, a physician, a preacher. This year a juror, next year a judge. A voter on Monday, on Tuesday the mayor of a city, or member of a legislature; by Wednesday elected to the United States Senate, and on Thursday to the Chief Magistracy of the nation. “What, a woman President?” Why not? Who rules over the English, of whose blood we are, and who is the sovereign head of the vast British Empire, to equal the census of which the Republic must wait at least two hundred years? Who ruled Napoleon when he ruled Europe? Whose genius and learning were

so great that Pericles, by whose eloquence and wisdom Greece got her highest placement in history, said, speaking in her defense to the Grecian Senate, "that the wisdom and patriotism with which he had defended and ennobled Greece, and even the eloquence of his speeches, were due to her." Was it not Aspasia? Why should not the American people elect an American woman to be their President, if they choose? It would take an infinity of chances to find a woman that would make a worse President than some of the men who have been elected were!

But however much you who read may disagree with me touching any point of detail, we certainly can stand together in this—that female influence in America, both in state and national connection, is already and beyond question destined to be so great in the future that any system of education that will make them intelligent touching the great and noble principles on which the nation is based, and make them

patriotic in their impulses and intelligent lovers of Liberty, is one worthy of all approval. And yet, so far as I can ascertain, there is not a common schoolhouse in the United States where the Declaration of Independence is ever read or the Constitution even casually studied or expounded. The flag flies above the roof, and that is well. But until the principles of liberty and the manner in which they are realized in blessing to the people are taught to the pupils, that flagstaff and flag mean no more than a steeple surmounted by a golden cross, standing above a church in which no prayer is ever made, no sermon preached and no Bible read.

Holding such views it follows that the system under which I am educating my daughters includes their education in civic affairs. And this education is to be thorough; much more so than is that given even to boys in our schools and colleges. And to this end I have set myself to teach them the significance of Liberty to them in

all their future life, and its preciousness to them and those who, should they ever become mothers, shall be born to them in coming years. And this theme has been the subject of many conversations, not only in the house but when wandering a-field ; for we are vagabonds,—the Greeks would have called us Peripatetics,—and our class-room is on legs, and goes very much like the wind, whither it listeth, and the mosses make a better seat for those who love and seek knowledge than benches and chairs, especially if they know who made the mosses, the names of them, how they grow and what they were made for. Nor, young as they are, have they had the least difficulty to follow me intelligently in any historic review, for before they are twelve they have mastered a vocabulary of seventeen thousand words, both as to the spelling and definition of each word and the use of it in a well-constructed sentence ; which is a larger vocabulary than I had at twenty-five, or many teachers in our schools and pro-

fessors in our colleges have to-day ; and there is no word or term, outside of professional and technical ones, that I need to use in teaching them that they have not in memory and at their tongue's end. And this command of their country's language has been acquired by no laborious process or by dint of severe application, but by the easy method of steady accumulation day by day, as I have explained elsewhere, and is of the greatest advantage to them, for it enables them to learn more easily and many things beyond the ordinary curriculum of their age. By reason of this I have been able to teach them the origin and significance of Liberty ; its meaning to the individual and the divine right of its possession by every living soul, and how it is necessarily modified in its scope when the individual becomes associated with others ;—in harmony with what forms of law and usage in society and government it is preserved and assisted to become the greatest of blessings to the one and the all, and why and in

what manner it makes a government dear and precious to its citizens, to such a degree that in support of it they should, as need is, give freely of their property, and in its defense, when unjustly assaulted and imperiled, even lay down their lives.

CHAPTER X.

THE CIVIC AND POLITICAL EDUCATION OF CHILDREN.

IN THIS CHAPTER IS PRINTED THE IMMORTAL DOCUMENT KNOWN OVER ALL THE WORLD AS THE DECLARATION OF AMERICAN INDEPENDENCE, AND WHICH IS OF SUCH VALUE TO MANKIND AS TO RANK WITH THE SERMON ON THE MOUNT, AND YET I AM TOLD THAT IT IS NOT READ IN OUR SCHOOLS AND THAT AMERICAN CHILDREN ARE GRADUATED WITHOUT THE LEAST KNOWLEDGE OF IT, OR ITS RELATION TO THEM AND THEIR COUNTRY.

THE line of instruction, as suggested in the preceding chapter, which they followed with the keenest zest, naturally led to the birth of our nationality, and how America came to be a nation by itself, and out of what conception of Liberty and its practical relations to man our government sprang into being. And this was to

them as a fairy tale, and they could not tire of the telling of it. And that they might have under their feet a sure foundation of whatever superstructure of civic knowledge the years might upbuild for them, they committed beyond the possibility of forgetting that immortal statement of human rights known to us as the

DECLARATION OF INDEPENDENCE.

And that all parents and teachers may see how little of a task it was for them to do, what so few of our American citizenship, I fancy, have done, I herewith give their recitations in order.

The Declaration of Independence as memorized and recited in sections so as to be in no sense burdensome to them.

RECITATION I.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate

and equal station, to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

RECITATION II.

We hold these truths to be self-evident, that all men are created equal ; that they are endowed by their Creator with certain unalienable rights ; that among these are life, liberty, and the pursuit of happiness ; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed ; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

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RECITATION III.

Prudence, indeed, will dictate, that governments long established should not be changed for light and transient causes ; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves, by abolishing the forms to which they are accustomed.

RECITATION IV.

But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

RECITATION V.

Such has been the patient sufferance of these colonies ; and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain is

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a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

RECITATION VI.

He has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

RECITATION VII.

He has refused to pass other laws for the accommodation of large districts of people, unless these people would relinquish the right of representation in the legislature — a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies

at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

RECITATION VIII.

He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

He has refused, for a long time after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large, for their exercise; the state remaining, in the mean time, exposed to all the dangers of invasion from without, and convulsions within.

RECITATION IX.

He has endeavored to prevent the population of these States; for that purpose, obstructing the laws for naturalization of foreigners; refusing to pass others to en-

courage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

RECITATION X.

He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance.

He has kept among us in times of peace, standing armies, without the consent of our legislatures.

RECITATION XI.

He has affected to render the military independent of, and superior to, the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitu-

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tion, and unacknowledged by our laws; giving his assent to their acts of pretended legislation.

RECITATION XII.

For quartering large bodies of armed troops among us.

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these States.

For cutting off our trade with all parts of the world.

For imposing taxes on us without our consent.

For depriving us, in many cases, of the benefits of trial by jury.

For transporting us beyond seas to be tried for pretended offences.

RECITATION XIII.

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it, at

once, an example and fit instrument for introducing the same absolute rule into these colonies :

For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the powers of our governments :

RECITATION XIV.

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection, and waging war against us.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

RECITATION XV.

He is, at this time, transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun, with circumstances of cruelty and perfidy, scarcely paralleled in

the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

RECITATION XVI.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

In every stage of these oppressions we have petitioned for redress, in the most humble terms: our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

RECITATION XVII.

Nor have we been wanting in attention to our British brethren. We have warned them, from time to time, of attempts, by their legislature, to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice, and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

RECITATION XVIII.

We, therefore, the representatives of the United States of America, in General Con-

gress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be, *Free and Independent States*;

RECITATION XIX.

That they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved; and that, as *free and independent States*, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do. And for the support of this declaration, with a firm reliance on the protection of *Divine Providence*, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

The foregoing declaration was, by order of Congress, engrossed and signed by the following members :

John Hancock.

NEW HAMPSHIRE.

Josiah Bartlett, Matthew Thornton.
William Whipple,

MASSACHUSETTS BAY.

Samuel Adams, Robert Treat Paine,
John Adams, Elbridge Gerry.

RHODE ISLAND, ETC.

Stephen Hopkins, William Ellery.

CONNECTICUT.

Roger Sherman, William Williams,
Samuel Huntington, Oliver Wolcott.

NEW YORK.

William Floyd, Francis Lewis,
Philip Livingston, Lewis Morris.

NEW JERSEY.

Richard Stockton, John Hart,
John Witherspoon, Abraham Clark.
Francis Hopkinson,

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PENNSYLVANIA.

Robert Morris, James Smith,
Benjamin Rush, George Taylor,
Benjamin Franklin, James Wilson,
John Morton, George Ross.
George Clymer,

DELAWARE.

Cæsar Rodney, Thomas M'Kean.
George Read,

MARYLAND.

Samuel Chase, Thomas Stone,
William Paca, Charles Carroll
 of Carrollton.

VIRGINIA.

George Wythe, Thomas Nelson, Jr.,
Richard Henry Lee, Francis Lightfoot Lee,
Thomas Jefferson, Carter Braxton.
Benjamin Harrison,

NORTH CAROLINA.

William Hooper, John Penn.
Joseph Hewes,

SOUTH CAROLINA.

Edward Rutledge, Thomas Lynch, Jr.,
Thos. Heyward, Jr., Arthur Middleton.

GEORGIA.

Button Gwinnett, George Walton.
Lyman Hall,

These recitations were accompanied by conversational Lectures,—if you please to call them so—or familiar talks on English History cotemporaneous with the Declaration; on the political state and condition of popular feeling in France; on our Colonial development and the influence which had prepared the Fathers of the Republic for such a noble conception and declaration of human rights, and whatever else that might make them more intelligent as to the meaning and scope of the text: and as I have said, much of this instruction in political history was given when rambling out of doors, under trees and fragrant bushes, or seated under the lea of a big mossy rock or

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old stone wall when the wind blew stormily from the north, and in such a way and at such times that the idea of "studying" was never suggested. It was all done in the line of entertainment, a pleasant episode of the ramble—the floral expression of that conviction in me, that children have minds as well as legs, and naturally love to learn as they do to run. And to whom is liberty so sweet as to children, or in what environment can it be so well inculcated and explained as in the fields and woods, where all is free to act its nature out, or by the shore of seas whose tides know no bondage and whose waves no man can bind?

CHAPTER XI.

THE STUDY OF MATHEMATICS.

IN THIS CHAPTER IT WILL BE DEMONSTRATED THAT IN THE CASE OF CHILDREN, AND TO FIT THEM FOR ALL THE PRACTICAL PURPOSES OF LIFE, MATHEMATICAL BOOKS ARE NOT NECESSARY, AND ARE AN ACTUAL HINDRANCE TO THE TEACHER AND PUPILS, IN TEACHING THE PRINCIPLES OF MATHEMATICS AND THE PRACTICAL APPLICATION OF THEM TO THE NECESSITIES OF COMMERCIAL AND FINANCIAL INTERCOURSE AND EXCHANGE.

TOO many books, too many rules, too many and severe lessons, too many recitations, too many "problems" to be worked out "after school hours," these are the things that make the study of mathematics so dry, so irksome, and often so destructive to the health of the average child in our schools.

I wish it to be understood by all who may read this little book in which my method of teaching my children is set forth, that they are in no sense geniuses and show no precocity along any line of mental endowment. They are simply healthy, sensible, active-minded children, having, as almost all children born of capable parents have, a strong desire to learn. If we had a "child genius" in the family we should not know what to do with him. In an all-round sort of way they are well endowed. They speak grammatically, because they have never heard language spoken any other way. They read with clearness of tone and without any vicious vocalism, because they have never heard bad reading or been taught by any professor of "Voice Culture." They listen with greater interest to intelligent conversation than most children of their age, because their vocabulary is larger, perfectly in hand, and they understand what is said. They appear to know more than they do, because what they know they

know thoroughly. But so far as I can discern they are not specially gifted in anything unless it be in the artistic direction. For their own and my entertainment they draw, with a common lead pencil on a pad of ordinary paper, pictures of dogs and cats, of birds and horses, and even of men and women, with such faithfulness to nature, especially in humorous expression, as to be very entertaining. And many a happy hour have we had together as, seated around me, their little stubby pencils covered the coarse page with the expressions of feline rage, or canine frolics, or human foolishness that they had seen or humorously conceived of. For the good God has blessed them with a fine sense of humor, and made their mouths know laughter as their natural tongue, and armed them against the ills and losses of life with His best antidote.

The impression that the study of mathematics is a dry and hard one and puts a severe strain upon a child, which is the popular one both with children and parents

alike, is not a true one. It is not justified by the facts of the case. It is based upon the supposition that the study of figures, in their simple and combined form, is not natural to the child mind, and, being alien to it, the child undertakes the study only under pressure, and hence finds it irksome. For what a child does not do naturally and find pleasure in doing he does not like to do and does not do thoroughly unless under strong and hateful compulsion. But there is nothing more natural to a child born in a civilized community than the study of numbers, and in the average the mathematical faculty, if I may so call it, is as normal and as fully developed in a healthy child as any other faculty. And there is no form of knowledge to which they come more naturally than to that of figures and the combination of them for practical use, and no child can even get through the sports of the day and enjoy games with playmates without using, at least, the nine digits in some

form of combination. 1, 2, 3, 4, 5, 6, 7, 8, 9, is as easy for them to learn as the first nine letters of the alphabet, and the use of them is as imperatively called for as the use of words. The trouble they meet with in mastering and becoming familiar with mathematical combinations within the range of childhood study is owing, not to any natural difficulty in the study, but to the arbitrary, conventional, and unfortunate manner in which they are taught. The system employed is the cause of all the trouble and not the nature of the study or the natural incapacity of the little pupil to understand and enjoy the instruction called for or the mental exercise demanded for even rapid progress. My children have never seen an arithmetic or any mathematical book whatsoever; have never learned any "rules" or been called upon to solve any "problems," and yet they compute interest at any per cent. on any sum up to a million without the use of pencil or pen as quickly as an adult can, and are well advanced in the

addition, subtraction, multiplication, and division of fractions. It would be no more silly for one to assert that one cannot become a Christian without a knowledge of theological dogmas than to say that a child cannot master practical mathematics as far as called for in actual life without the help of mathematical books. The words of Jesus, the simple and plain teachings of the Master, are sufficient to make one wise unto salvation ; and the study and use of the nine digits in simple and easily understood combination is all that a child needs to make him a mathematical scholar, and one of no mean attainments at that.

The alphabet of all mathematical knowledge is of course the nine digits, and mathematical knowledge is the knowledge of their combination. How to combine these, and what their combination can be made to express in size, weight, amount, and value, is the object and scope of mathematical study. And all this can be done without the help of books, and in a way to

yield both mental development and unalloyed delight to a child. At least, these are my views and the ones presented to my children at the beginning of their mathematical studies. Hence they came to them as to an entertainment and not a task, and as they have progressed in knowledge of figures to the manifold combinations and application of them in the affairs of life, they have, at every step of their advance, experienced a keen delight. Pleasure and not pain, self-possession and not confusion of mind, pride of ability and not the mortification of failure, have been their daily experience.

I wish the reader to understand that I have no pet plan or hobby as to method in teaching. But the spirit must always be amiable, the manner friendly, and the method in harmony with the child nature.

The first lesson was the memorizing of the digits. In point of fact it grew out of playful necessity.

One winter evening we were eating popcorn, parched on the old hearth-stone. It

was a stormy night, and every window sash on the north side of the old house had an æolian harp in it and every cornice and angle was a bagpipe. The hail struck the shingles as if a hundred spiteful hands were pelting it with coarse salt. Outside all was wild and fierce. Nature was in her ugliest mood, and all her untamed forces were snarling at the chimney top. But the old fire-place roared and flashed a fiery stream of defiance up at them. The lamp was extinguished, and in the warm russet glow and warmth, the children sat with the pile of parched corn on the old settle before them. Then came the momentous question how to divide the pile? as momentous to them as the division of another pile would be to a Carnegie or a Frick. Then came the Teacher's opportunity, and he suggested that there should be nine successive divisions—if the corn held out long enough for it. First, Maudie should count out and give *one* to each of us. Then *two*. Then *three*. Then *four*. Then *five*. Then

six. Then *seven.* Then *eight.* Then *nine.* Which would be the number and names of the *digits*, of which I had told them somewhat, a few days before. This pleased them mightily. And it is safe to say that no “Count” was ever watched more narrowly than this one was. The pile of parched corn held out, as did the appetites of the feasters, and when the feast was over the dear ones knew the nine digits and their “application” to human affairs!

In the same happy conditions the principles of Addition, Multiplication, Subtraction, and Division were taught them. They were all connected with and the outgrowth of their entertainments. They represented abundance, justice, generosity, the giving and taking of love, and the mutual and equal sharing even to the last bite of an apple or the small, slyly treasured heap of nut kernels. And of this I am sure, that many and long will be the years, and white and deep that snow which sifts cold forgetfulness on memory of happy days, a happy

home life and happy studentship, before they will forget their learning of the digits and the four great methods of applying them to human affairs.

And these little mathematical students, working away without any books to blind or fetter their faculties, have discovered many curious things connected with the digits that many of us adults, trained in school and college, do not know. And in this direction they have found vast entertainment and such quickness in calculation as few attain, together with such an independent outgoing of mind touching the nature and scope of figures when applied in combination as to confirm my hope that, in their case, they are not merely acquiring a certain mass of mathematical knowledge but being in fact educated in their faculties.

I had been telling them one evening of the "Mystery of Figures"; that of the ancient Folk there were some who were great students of mathematics and were very wise in the science of numbers, and that they

held that when figures were applied to earthly things, such as the weight, size, and value of material substances, they were only fulfilling their lowest function, and not until they were applied to the ascertainment of Spiritual things, universal relations, combinations, and values, and especially to the nature and energies of the Supreme Being, did figures get their true employment or their rank and dignity in application. And that I suspected that in the digits themselves, even in the short space which measured the distance between 1 and 9, they would, should they see fit to seek, find a good many curious things; my idea being to prompt them to original investigation and to make them quick in dividing and combining figures. The seed certainly fell on good ground, for the very next day Maudie came to me and said:

“Father, if you set down the digits in regular and reversed order and add them up, what do you think the result will be?”

“Show me,” I said.

And this is what she had:

$$\begin{array}{cccccccccc}
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 \hline
 1 & 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0
 \end{array}$$

“Excellent!” I said after glancing at it.
“And now, Ruby, what have you on your pad?”

And I saw she had the digits in regular and reversed order twice as follows:

$$\begin{array}{cccccccccc}
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 \hline
 2 & 2 & 2 & 2 & 2 & 2 & 2 & 2 & 0
 \end{array}$$

And the next evening they brought me the following:

$$\begin{array}{cccccccccc}
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 \hline
 3 & 3 & 3 & 3 & 3 & 3 & 3 & 3 & 0
 \end{array}$$

And the next evening in the midst of a game of checkers they suddenly thought of

their mathematical investigations and exclaimed :

“O father, we had a great time with our digit exercise to-day, for we got so that we could add a column at a glance almost ; and the results were too funny to believe, until we had gone over the columns again and again.” And this was what they had been testing so thoroughly and the result that had seemed to them so “funny” :

$$\begin{array}{cccccccccc}
 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 & 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 & 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 & 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
 & 9 & 8 & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
 \hline
 & 4 & 4 & 4 & 4 & 4 & 4 & 4 & 4 & 0
 \end{array}$$

“Well,” I said, “you are on the right trail to some curious bits of knowledge about the ‘science of numbers,’ and I advise you to keep at your investigations. For it will make you ‘mighty quick at figures,’ as the saying is, and you are certainly finding

out that mathematics are not a very dry or severe study."

The next day, coming in from some farm work, both came at me with a rush to show me their digit exercise.

Ruby had been practicing on the digits ten times reversed and Maudie with the same twelve times reversed, as follows :

| Ruby's Exercise. | Maudie's Exercise. |
|---------------------|--------------------|
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 5 5 5 5 5 5 5 5 5 0 | 6 6 6 6 6 6 6 6 0 |

The next two days I was absent from home, but the first thing on my return they must show me was the result of their digit work while I was away :

| Ruby's Exercise. | Maudie's Exercise. |
|-------------------|--------------------|
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 9 8 7 6 5 4 3 2 1 |
| 1 2 3 4 5 6 7 8 9 | 1 2 3 4 5 6 7 8 9 |
| 9 8 7 6 5 4 3 2 1 | 1 2 3 4 5 6 7 8 9 |
| 7 7 7 7 7 7 7 7 0 | 9 8 7 6 5 4 3 2 1 |
| | 8 8 8 8 8 8 8 8 0 |

I must confess that their work interested me vastly, and that I became a child again and did some "mighty figuring" for several days with them. But I soon found that in some respects I was not "at the head of the class," especially in multiplication, for they had carried the Table up to 24 times 24, whereas I had stopped at 12 times 12; and I discovered that a child that could say :

24 times 2 is 48
24 times 7 is 168
24 times 13 is 312
24 times 17 is 408
24 times 24 is 576

as quickly and easily as I could say 12 times 12 is 144, had such an advantage over me in “figuring” that an university education and forty years of steady studentship didn’t count! So I told them that I thought it to be more in harmony with the dignity of my position as “Teacher” to oversee and keep the record of their studies than to engage in such trifling mental exercises as multiplying a few simple numbers; and with this one farther record of their work I will close this Chapter. And I do this because it gives to any person an excellent exercise in addition at which I found that my pupils could beat me “all out of sight.”

“The fact is,” I said, in order to back out of any future competition gracefully, “the fact is, you are beyond doubt ‘Daughters of the Magi’; and what can an ordinary

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modern do against such witches of mathematical heredity as you are!"

Suppose, reader, you multiply the digits by the last digit?

CHAPTER XII.

STUDY OF ENGLISH LANGUAGE AND LITERATURE.

IN THIS CHAPTER THE STUDY OF ENGLISH LITERATURE AND BELLES LETTRES IS VINDICATED FROM THE DEBASEMENT PUT UPON IT IN CERTAIN OF OUR COLLEGES AND UNIVERSITIES, AND THE METHOD EXPLAINED BY WHICH MY CHILDREN WILL BECOME FAMILIAR WITH THE NOBLEST EXPRESSIONS, BOTH IN PROSE AND POETRY, OF THEIR NATIVE TONGUE ; THEREBY GIVING TO THEM AS THEY GROW IN KNOWLEDGE, ELEVATION OF MIND AND THE ABILITY TO EXPRESS THEIR THOUGHTS WITH PURITY OF Diction AND SIMPLICITY OF SPEECH WHICH DISTINGUISH THE EDUCATED FROM THE UNSCHOLARLY.

T is a great shame that young men are being graduated from our colleges and universities to-day unable to write and speak the English language with precision and eloquence. It is a greater shame

that men are filling high positions in these institutions of learning who are not able to write and speak it in a forcible and scholarly manner themselves. What right have they to fill such positions, disqualified as they are to fill them acceptably, is not perceivable to those who have sound judgment in such matters. In such a country as ours, populated as it largely is by the ignorant of many foreign nations, and at a time when the tendency is toward slovenliness and vulgarity of speech, it would seem that those who belong to the scholarly class should do the utmost in their power not only to protect the language of Christianity and Liberty both from deterioration but to lift it yet higher in purity and efficiency. In doing this they would, by the judgment of all thoughtful and right-minded men and women, not only reflect honor upon themselves but perform a public duty. Whatever institution of learning does this is worthy of all honor. And whatever one fails to do this should be condemned by the

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people. These truths we hold to be self-evident to all who are intelligent and love learning. The question is not debatable.

The movement of the world's progress is in one direction. The Zones of all the earth are vocal with English speech. Greece was once the schoolhouse of the world. Then came the Roman Empire, and modern Jurisprudence draws its sap to-day from her Codes. It was not the bravery of Sparta or the vivacity of the Athenian, but the purity, the vigor and the elegance of her language, that made Greece great in life and greater in death. It was the correct and noble manner in which her philosophers, her poets, her orators, wrote and spoke that made her a world power. The Roman Standards went down in defeat, but the Roman language ruled the world of thought, of law, of diplomacy, a thousand years after her eagles had ceased to fly. And now in the order of events, the English-speaking race comes to the

front of world-wide effort and the English language may yet become the medium of universal communication and expression of human thought, feeling, and life.

It is incredible to suppose that any ill-formed and slovenly written and spoken language shall ever capture the reason, the imagination, and the affections of the world. No language that is merely the language of trade, of commerce, and which merely meets the necessity of exchange, of barter and dicker between men drawn into connection by selfish or base ambitions, can ever become a world language or long maintain its supremacy. It must be so written and spoken as to capture the applause of scholars, supply a facile medium of expression to profound thinkers, charm the poet, accommodate the need of courts, and win the orator to its use. It must meet the wants of the heart and soul as truly as of the mind, and be so far superior to all other tongues as to win the universal acceptance of mankind. Whoever improves the Eng-

lish language improves its chance of universal adoption. First a common language, then the perception of common interests, then community of feeling, and finally the sense of Brotherhood. World-wide fraternity will be born of a world-wide Mother Tongue.

I have seen letters written by University men, who were graduated from an Institution whose fame fills the country, whose sentences were so slovenly constructed and whose words were so ill chosen that it seemed impossible that they could be the alumni of any school or college whatever, or that they could socially and intellectually belong to any other than the laboring class. You cannot mingle in good society in this country and not meet with clever and mentally very capable people whose ideas are many and admirable but who are unable to express them. They have thought but no word-symbol for the thought. Their wit is marred, their humor silent, their knowledge hidden, their real ability unrealized, because

they are lacking in their vocabulary and do not know the expressional resources of their own tongue. There is no deprivation to a clever person greater than this. It constitutes a form, and a severe form, too, of dumbness. To the mass of the American People, even of the better sort, the knowledge of speaking and writing the English language correctly and elegantly is fast becoming a lost art. A few of our poets and a larger number of our orators and a less number of our authors have done work in their generation in harmony with the best traditions of our literature, from Chaucer down, but of the other sort their names are legion. Strange as it seems to me when I consider the rush and hurry and hustle which are inevitably connected with Daily Journalism, I believe that the Editors of our Papers and their assistants, even down to the reporter whose appliances for good work consist of a pad, a pencil, and his knee for his desk, are writing better English than the average author. In the percentage of

short words ; in the selection of adjectives ; in the structural simplicity and compactness of their sentences, and in that best proof of genius for writing — the fine sense which has in it a higher quality than talent, which tells the writer when he has said enough,— the literature of Journalism in this country to-day is better than that of the printed and much exploited volumes which are produced for “commercial” purposes and sold by “commercial methods.” As a rule these volumes fetch, in the stalls where vulgar appetites are fed, about 11 cents per pound ! This gives to them a quotation nigh to prime pork or poor bacon, but in point of fact they have no such value. The quotation is too high !

And yet at such a time, some of our great universities are cramming a hodge-podge of Greek and Latin and modern languages into their pupils *ad nauseam*, and teaching mathematics in such quantity, and arranging the curriculum in such a manner, that were the great Newton himself a stu-

dent in them he would, by the end of his second term, be so confused that he would swear that there was no such thing as gravitation in the world, and that an apple, when it parted from its parent stem, invariably shot upward !

Of what use is Spanish ? Is it not already the dead tongue of a dead people ? And why waste time in learning French ? Let France nationalize Paris first and make her language something more and better than the tongue of a single city ; a city noted for its frivolousness rather than its gravity, its *bon-mots* rather than its wisdom, its revolutionary frenzies rather than those high and steadfast qualities that give permanence and lasting glory to Empires.

The German ? yea, learn it by all means. That is a live language, the language of great scholars ; of poets whose measures are deathless ; of musicians who, in eternity, divide wreaths with the song makers ; of generals, whose campaigns were the art of war, materialized ; of rulers who were so

truly great that they admired Letters and loved their father-land. Yes, learn German by all means and learn it thoroughly, too ; for only so can you know what the human mind has done and is capable of doing. Woo it and wed it to your mother tongue, and in so loving and noble a fashion that the marriage shall be as between Powers and Principalities of equal rank.

But outside the German and the English the really great Tongues are in the East, where the human race has been from the beginning ; where it has multiplied beyond all census ; where it has worked out civilizations to the limit of the possible ; evolved philosophies toward the spiritual beyond our understanding ; received the seed germs of religious faith and developed them through measureless distances in time into systems of thought and life, so absolutely accepted as wise and best as to become verities of duration ; where fixedness of condition does not mean barrenness of thought but the confession of highest thought that

its limitation had been reached and nothing of and for man could be perfect under the sun, as it dropped, even as a bird drops spent unto death by its flight, never more to move wing or attempt the sky, into the grasses.

The languages of the East, where man and, therefore, God, has been from the beginning, both those that are living and those that were alive, and expressed the loves and hates, the good and evil, in man ten thousand years ago ; the Chinese and the Indian spoken to-day by nearly, if not quite, one-half the human race : Verily, were I but twenty I would set myself to learn these old tongues, that I might acquire whatever of hope, of faith, of courage, of wisdom, of love and loving, they have ever told to men.

Next to having great thoughts yourself is knowing what great thoughts others have had, and the young, while at a period of life when they are naturally linguists, can easily familiarize themselves with the

noblest, sweetest, and purest thoughts of their race. The knowledge of words first, a vocabulary of the language ample enough to enable them to apprehend aright the scope and meaning of what has been written by the best authors both in prose and verse : this is the one essential equipment for successful study of their mother tongue. Teach your children *words*, and you will put them in touch with the best thought and feeling in the world.

The first lines of poetry my little pupils ever committed were from Byron's Childe Harold. I had been telling them stories, one evening, of the dogs of the world, the different breeds, uses and peculiarities, of the relation a good dog quickly establishes with his master and his family, and in how many ways he made himself useful and pleasant to man, and that literature both in prose and poetry had paid loving tribute to "man's best friend," and I quoted the lines :

“ ’Tis sweet to hear the watchdog’s
honest bark
Bay deep-mouthed welcome as we draw
near home.
’Tis sweet to know there is an eye to
mark
Our coming and grow brighter when we
come.”

And the next morning when Rover signaled from his kennel they repeated Byron’s lines with accuracy and ease.

One evening I had been reciting poetry to them, as was my custom, and telling them of the noble uses of poetry in shaping the mind and soul and its relation to the language, and that no one could be called a scholar who did not know by heart the best poetry of his country and tongue. And in answer to the question they put to me, “If it was a hard task to learn the poetry of the English language?”

I replied, “If you two girls will learn one verse or passage of poetry every day for the next four years, with the name of the

poem and poet, together with his nationality, rank, and most noted verses, you will know more about the poets and poetry of the English-speaking race than your father does or any man he ever met."

The plan pleased them immensely, and is now being carried forth with such a result already as is simply astounding. After a month of practice their memories were so developed that entire poems were committed instead of verses, and I was compelled to put a limit to their acquisition, or the supply of poetry and poets would not hold out for a year!

The following recitations will serve to suggest the nature of their studies in Belles Lettres and the varieties of thought and feeling with which their minds and hearts are being made familiar. And it will serve also to suggest the scope and extent of their knowledge of English poetry which even one year of studentship in this direction will give them. I will not guarantee that the wording is in all cases correct, for

in most instances they learned them from my own recitation to them, and memory is apt to let some things slip in the passage of time which stretches from the present to the day when I memorized them myself. And some were taken from books that may not have been carefully edited ; that most vicious habit of modern book making.

RECITATION I.

EVENING BELLS.

BY THOMAS MOORE.

(The Irish Poet.)

Those Evening Bells, Those Evening Bells,
How many a Tale their music tells
Of youth and home and that sweet time
When first I heard their soothing chimes.

And so 'twill be when I am gone,—
Those tuneful bells will still ring on,
While other bards will walk these dells,
And sing your praise, Sweet Evening Bells.

RECITATION II.

FAREWELL.

(By the Same.)

Farewell, and whenever you welcome the
hour
That awakens the night song of mirth in
your bower,
Then think of the friend who once wel-
comed it too,
And forgot his own grief to be happy with
you.

Those Griefs may return ; not a joy may
remain,
Of the few that have brightened his path-
way of pain :
But he ne'er will forget the bright vision
that threw
Its enchantment around him while lingering
with you.

Let fate do her worst, there are relics of joy,
Bright dreams of the past, which she can-
not destroy,

Which come in the night time of trouble
and care
To bring back the features that joy used to
wear.

Long, long be my heart with such memories
filled,
Like the Vase in which roses have once
been distilled :
You may break, you may shatter the vase
if you will,
But the scent of the roses will cling round
it still.

RECITATION III.

THE MINSTREL BOY.

(By the Same.)

The Minstrel Boy to the war has gone ;
In the ranks of death you will find him,
His father's sword he has girded on
And his wild harp strung behind him.
Land of song, said the warrior bard,
Though all the world betrays thee,
One sword at least thy rights shall guard ;
One faithful heart shall praise thee.

The minstrel fell, but the foeman's chain
 Could not bring his proud soul under.
The harp he loved ne'er spake again,
 For he tore its chords asunder,
And said, No chains shall sully thee,
 Thou soul of song and bravery !
Thy notes were made for the proud and free ;
 They shall never sound in slavery.

RECITATION IV.

THANATOPSIS.

BY WILLIAM CULLEN BRYANT.

(Closing Passage.)

So live that when thy summons comes
To join the innumerable caravan
That moves to that mysterious realm, where
 each must
Take his chamber in the silent halls of
 death,
Thou go not like a quarry slave at night
Scourged to his dungeon ; but sustained
 and soothed
By an unfaltering trust, approach thy grave
As one who wraps the drapery of his couch
About him and lies down to pleasant dreams.

RECITATION V.

THE XIXTH PSALM.

The heavens declare the glory of God ;
and the firmament sheweth his handiwork.
Day unto day utterereth speech, and night
unto night sheweth knowledge. There is
no speech nor language, where their voice
is not heard. Their line is gone out
through all the earth, and their words to
the end of the world. In them hath he set
a tabernacle for the sun, Which is as a bride-
groom coming out of his chamber, and re-
joiceth as a strong man to run a race. His
going forth is from the end of the heaven,
and his circuit unto the ends of it. And
there is nothing hid from the heat thereof.

RECITATION VI.

THE XXIIID PSALM.

The Lord is my shepherd; I shall not
want. He maketh me to lie down in green
pastures: he leadeth me beside the still
waters. He restoreth my soul : he leadeth
me in the paths of righteousness for his

name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies : thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord forever.

RECITATION VII.

MARCO BOZZARIS.

BY FITZ—GREEN HALLECK.

(Of Guilford, Conn.)

At midnight in his guarded tent
The Turk was dreaming of the hour
When Greece, her knee in suppliance bent,
Would tremble at his power.
In dreams, through camp and court, he bore
The trophies of a conqueror ;
Then wore his monarch's signet ring,

Then pressed that monarch's throne—a
king!

As wild his thoughts, as gay of wing,
As Eden's garden bird.

At midnight in the forest shades
Bozzaris ranged his Suliote band,
True as the steel of their tried blades,
Heroes in heart and hand.

There had the Persian thousands stood,
There had the glad earth drunk their blood,
In old Platæa's day ;
And now there breathed that haunted air
The sons of sires that conquered there,
With hands to strike and hearts to dare
As quick, as far, as they.

An hour passed on ; the Turk awoke.
That bright dream was his last.
He woke to hear the sentry's shriek,
To arms ! they come !—the Greek, the
Greek !

He woke to die midst flame and smoke
And shout and groans and sabre's stroke
And death shots falling thick and fast

As lightning from the midnight cloud,
And hear with voice as trumpet loud
Bozzaris cheer his band.

RECITATION VIII.

ON THE DEATH OF RODMAN DRAKE.

Green be the turf above thee,
Friend of my better days ;
None knew thee but to love thee,
None named thee but to praise.

Tears fell when thou wert dying,
From eyes unused to weep ;
And long where thou art lying
Will tears the cold turf steep.

RECITATION IX.

LOCHINVAR.

BY SIR WALTER SCOTT.

Oh, young Lochinvar is come out of the west ;
Through all the wide Border his steed was the best ;
And save his good broadsword, he weapon had none,

He rode all unarmed, and he rode all alone.
So faithful in love, and so dauntless in war,
There never was knight like the young
Lochinvar.

He stayed not for brake, and he stopped not
for stone ;
He swam the Esk river, where ford there
was none ;
But ere he alighted at Netherby gate,
The bride had consented — the gallant
came late :
For a laggard in love, and a dastard in war,
Was to wed the fair Ellen of brave Loch-
invar.

So boldly he entered the Netherby hall,
Among bridesmen, and kinsmen, and broth-
ers, and all :
Then spoke the bride's father, his hand on
his sword
(For the poor craven bridegroom said never
a word),

“Oh, come ye in peace here, or come ye in
war,
Or to dance at our bridal, young Lord
Lochinvar?”

“I long wooed your daughter, my suit you
denied ;—
Love swells like the Solway, but ebbs like
its tide—
And now am I come, with this lost love of
mine,
To tread but one measure, drink one cup of
wine.
There are maidens in Scotland, more lovely
by far,
That would gladly be bride to the young
Lochinvar.”

The bride kissed the goblet : the knight
took it up,
He quaffed off the wine, and he threw down
the cup.
She looked down to blush, and she looked
up to sigh,

With a smile on her lips, and a tear in her eye.

He took her soft hand, ere her mother could bar,—

“Now tread we a measure!” said young Lochinvar.

So stately his form, and so lovely her face,
That never a hall such a galliard did grace;
While her mother did fret, and her father did fume,

And the bridegroom stood dangling his bonnet and plume,

And the maidens whispered, “’T were better by far,

To have matched our fair cousin with young Lochinvar.”

One touch to her hand, and one word in her ear,

When they reached the hall door, and the charger stood near;

So light to the croupe the fair lady he swung,

So light to the saddle before her he sprung!

“She is won ! we are gone, over bank, bush,
and scaur ;
They’ll have fleet steeds that follow,” quoth
young Lochinvar.

There was mounting ’mong Graemes of the
Netherby clan ;
Forsters, Fenwicks, and Musgraves, they
rode and they ran :
There was racing and chasing on Cannobie
Lee,
But the lost Bride of Netherby ne’er did
they see.
So daring in love, and so dauntless in war,
Have ye e’er heard of gallant like young
Lochinvar ?

RECITATION X.

ROCK ME TO SLEEP, MOTHER.
Backward, turn backward, O Time in your
flight,
Make me a child again, just for to-night !
Mother, come back from the echoless shore,
Take me again to your heart, as of yore ;

Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my
hair.

Over my slumbers your loving watch keep.
Rock me to sleep, mother, rock me to sleep ;
Rock me to sleep, mother, rock me to sleep.

RECITATION XI.

CROSSING THE BAR.

BY ALFRED TENNYSON.

(Of England.)

Sunset and Evening Star,
And one clear call for me !
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the bound-
less deep
Turns again home.

Twilight and evening bell,
And after that the dark !
And may there be no sadness of farewell,
When I embark ;

For tho' from out our bourne of Time and
Place

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

RECITATION XII.

HOME, SWEET HOME.

BY JOHN HOWARD PAYNE.

'Mid pleasures and palaces though we may
roam,

Be it ever so humble, there's no place like
home;

A charm from the skies seems to hallow us
there,

Which, seek thro' the world, is ne'er met
with elsewhere.

Home, home, sweet, sweet home !

Be it ever so humble, there's no place like
home.

An exile from home, splendor dazzles in
vain ;

Oh ! give me my lowly thatched cottage
again.

The birds singing gaily, that come at my
call —

Give me their sweet peace of mind, dearer
than all.

If I return home, overburdened with care,
The heart's dearest solace I'm sure to meet
there ;

The bliss I experience whenever I come,
Makes no other place seem like that of
sweet home.

Home, home, etc.

RECITATION XIII.

THE PLAY.

BY THACKERAY.

The play is done — the curtain drops
Slow falling to the prompter's bell ;
A moment yet the actor stops,
And looks around to say farewell.

It is an irksome word and task,
And, when he's laughed and said his say,
He shows, as he removes the mask,
A face that's anything but gay.

So each shall mourn, in life's advance,
 Dear hopes, dear friends, untimely killed—
Shall grieve for many a forfeit chance,
 And longing passion unfulfilled.
Amen!—Whatever fate be sent,
 Pray God the heart may kindly glow,
Although the head with cares be bent,
 And whitened with the winter's snow.

CHAPTER XIII.

PRACTICAL KNOWLEDGE OF CIVIC PROCEDURE.

IN THIS CHAPTER IT IS EXPLAINED THAT CHILDREN IN A FREE COUNTRY SHOULD BE TAUGHT HOW TO ORGANIZE AND CONDUCT WITH DIGNITY AND DECORUM PRIVATE AND PUBLIC GATHERINGS FOR DISCUSSION OF MATTERS OF INTEREST TO INDIVIDUALS AND THE COMMUNITY, AND THAT THIS EDUCATION SHOULD AT THIS PARTICULAR TIME BE GIVEN TO GIRLS, THAT THEY, WHEN THEY COME TO WOMANHOOD, MAY BE QUALIFIED TO DO THEIR DUTY WITHOUT EMBARRASSMENT AND WITH EFFICIENCY, AND FILL WITH ACCEPTANCE ANY POSITION TO WHICH THEY MAY BE CALLED.

T is a maxim with me that out of the homes of the Nation should issue those influences and forces that are needed to shape and ennable the development of National life, and that any education of

children which does not make them intelligent touching the principles and value of Liberty, and how that liberty is reduced and applied to practice in conducting of public affairs, falls short of the object aimed at. Girls, because of the influence of women and the prominence they have won by their intelligence and energy in our country, especially need this form of education, that they may be delivered from that ignorance which disqualifies and that resultant embarrassment which is painful. That women are destined to co-operate with men in the development of our civilization and the farther upbuilding of our institutions will not, by any intelligent person, be denied. For the first time in civic affairs men and women are united for a common endeavor. Knowledge and patriotism are no longer masculine. The feminine element, the feminine personality, are to be reckoned with. The finer spirit is to co-operate with the stronger vigor; the affectional capacity reinforce the mental.

Intuition will assist the reason. The world has never hitherto seen such a union. Our faith is, that the world has never seen such a glorious accomplishment as will result from it. This is a "Holy Alliance" of which man may have no fear, and on which God, who made both male and female, can smile in approval. The union of man and woman in intelligent and amiable accord has, in the domestic sphere, made the home what it is. The union of the two in the political realm will make the Nation what it should be.

In capacity to think and think rightly; in purity of purpose and nobility of feeling; in sagacity to discern the false and detect a fraud in person or policy; in devotion to principle and courage to dare and do, woman is divinely equipped for the administration of public affairs. But in the practical application of these high qualities to the actual conditions of public service she is lacking. By the custom and usage of ages she has been shut out from the

knowledge needed. Give her this knowledge and then whatever God intends will happen.

I have, as many know, served in public life and presided as chairman over many committees, and been President of gatherings composed in part of gentlemen, in part of rowdies, and in part of those who were a cross between the two—having the manners of the one and the spirit of the other. I suppose I conducted myself fairly well, for in each instance I escaped with my life. But I remember with the creeping of terror to this day the first time I ever filled the President's chair of a debating society. The rulings I made that night should have secured for me immortal remembrance ; and would have, had they been reported ! The President of the society did not know one single thing about parliamentary rules and usages ; the members didn't know any more than the President. The debate was a hot one ; every one who had any capacity got mad, and so we had a most enjoyable

time. Along toward midnight things had come to such a pass that something had got to be done to save my reputation as a presiding officer and the house from taking fire, and in my emergency, from some providential source there came the knowledge that a motion to adjourn couldn't be debated, and so I made the motion myself, declared it passed, and retired out of a back window to allow the meeting a chance to cool off and settle down.

To educate children in the practical workings of parliamentary law; to teach them its fundamental principles, uses and value in the conducting of public affairs, is a very simple undertaking. To extemporize a gavel out of a pocket knife, tap on a table or chair and "call the house to order" is as easy to do as for Thomas Brackett Reed to smother the report of an obnoxious committee. To explain to them the use of the gavel, the dignified place it occupies in the practical working of free Government, and tell them the story of certain

gavels that have become historic because of the noted conventions and public bodies they called to order on memorable occasions, is surely no great task for any teacher or parent. But to children who love beyond all else stories and story-telling, and especially those that deal with notable persons, memorable events, and strange experiences, this manner of teaching at the beginning gives a charm to the subject and causes them to anticipate all coming instruction with delight. In short, the child-nature is to be ever in the mind of one who would educate a child.

The first "public meeting" that my pupils ever organized was to consider a very momentous question. I had told them that if they would select six names for as many little puppies I would tell them a story about them; but that they must proceed in a dignified parliamentary manner, and that every name must be selected with as much discrimination and honesty as are used in

nominating the average caucus-chosen congressman to office.

So Maudie tapped on the old settle with her pencil, called the meeting to order, stated the object of the meeting, and asked the audience, to wit, Ruby and Gracie, "If there is any business to bring before the meeting?" This she did with the face of a Sphinx and a voice as clear and sharp as the fall of a trip-hammer. Whereupon Gracie —seven years old—arose, and, steadying herself by the back of her chair, with a voice pitched as high as a walking delegate's in a labor convention, exclaimed, "Miss Chairman, I move that Miss Ruby Murray be chosen to be the secretary of this meeting." This motion was received and put and declared carried by the temporary chairman. Then the Secretary, having taken a chair and stolen a pad and pencil from my writing table—a method of proceeding not known to Parliamentary Law nor to be commended on moral grounds—rose and said,

“Ladies, that there may be a permanent Chairman of this meeting, I move that Miss Murray be elected to fill that position.” This was unanimously carried and the recipient of the honor declared to be duly elected. These elections reduced the unofficial membership of the meeting to the number of one, and seriously threatened the existence of a working Quorum. But the Chairman had Mr. Reed’s visual capacity of seeing and not seeing as many present as were required to do business in a way that seemed to her needed by the public good, and so the “business” was pushed on to its conclusion.

It is possible that to some this will seem a very light and trivial way in which to teach grave matters, but I assure them that the result justifies the method, for in a single month the method of organizing public meetings and the proper manner of presiding over them were so well understood and put in practice that it gave me the greatest pleasure to see these children

go through the exercises connected with this branch of parliamentary proceedings : and better than this even was this other result, to wit : that the study of parliamentary rules and usages, and the history of the origin and development of the same in the English speaking race, was anticipated with the keenest delight. And to cause them to anticipate pleasure in farther studies is the best proof that the method of study by which children are being educated is a good one.

CHAPTER XIV.

IN-DOOR AND OUT-DOOR EDUCATION OF GIRLS.

IN WHICH THE VALUE OF CERTAIN OUT-DOOR EXERCISES OF THE NOBLER SORT, SUCH AS ARCHERY, EQUESTRIANISM, YACHTING, AND SKATING, ARE COMMENTED ON, AND THE POSITION TAKEN THAT ANY SYSTEM OF EDUCATION THAT DOES NOT DIRECTLY TEND TO MAKE A GIRL MORE AMIABLE IN DISPOSITION, MORE REFINED IN MANNERS, AND MORE LOVELY TO LOOK UPON, IS ONE FIT ONLY TO BE CAST OUT AND TRODDEN UNDER THE FEET OF MEN.

BRADLY stated the system of education for children now in vogue among us is faulty in conception and practice because it is given within doors. To study books that tell us of things is a long and tedious way to knowledge. No wonder that children tire of it, hate it, and many faint by

the way. Children love to study the *things themselves*—and so learn of them directly. There is not a vegetable or cereal on the farm that these little pupils of mine have not planted or sown, cultivated and watched at every stage of its growth, and in almost every case prepared it or seen it prepared for the table. There is no animal, whether valuable for its flesh or fur, or a mere vermin, whose track does not tell them its name, nor is there any sound in the fields and woods by day or night, that they cannot give the proper name to; and this knowledge—a vast amount taken in the aggregate—has been attained not from books but from trapping and watching the birds and animals in their wild estate. To learn, to add fact to fact and knowledge to knowledge, was entertaining, too. How could they ever have got what they have out of books while shut inside the walls of a schoolhouse? And what a tedious process it would have been! These pupils of mine have a largeness and accuracy of knowledge

that no amount of indoor studying could have given them, and the getting of it has, for the most part, been wholly of their own effort. And hence I know that the getting was accompanied by a development of faculty: that these outdoor studies taught them how to observe, to listen, to think and plan and reason, and therefore, brought a *genuine education* to them. Things, facts, forces, the actualities of earth and life: these are what children should study if their studentship is to bring them much or be of much use to them in after life. And these are found outside and not inside of a schoolhouse.

If the teachers and scholars of the country could all be turned out of the schoolhouses, and their doors for six months locked against them, and they were *obliged* to study in the fields and on the sea-shore and by brooks and amid mountains, and wherever nature had a secret or a curious or sweet thing to tell them there would be a vast uplift of the entire educational

area. Teachers would be compelled to actually teach, and children would in fact become students and learn something. *Books, Books, Books.* Nothing but Books! No wonder that so many children are sick at the thought of being compelled to return to schoolhouses and lessons.

One of the most delightful forms of knowledge, as it surely is one of the most useful, comes from the study of Trees and Tree culture, and trees cannot be studied inside a schoolhouse. The high placement which the Creator of the world has given to Trees both as connected with the health and comfort of human beings cannot escape the attention of any intelligent person. The influence which trees exert upon climate is too direct, potent, and beneficent to be ignored. They moderate the scorching heat of summer and equalize the temperature of day and night. From twig and leaf they are constantly yielding forth to the air men breathe the elements which vitalize and make it the source of health, vigor, and re-

freshment to those who breathe it. Animals share with men this fine and needed ministration of trees. Economically they easily hold a front rank in man's regard. From trees the majority of all our homes are builded, and the needed shelter for cattle in winter made. From them the furniture of our houses is constructed; and they perfectly meet the necessities of practical use and highest ornamentation. They beautify the world beyond expression and cause it to be, beyond any other single form of growth, fit for man's habitation. Their foliage gives to the earth that mold which both retains the rain that falls, for gradual distribution, and makes the soil from which all growths proceed. What sort of a system of education is that for American children that fails to make the knowledge of Trees and their uses one of its prime objects, or give to the study of Tree Life and Tree Culture a foremost place in its curriculum? The "Groves were God's first Temples," sang the Poet; and where can He who gave

the seeing eye and hearing ear to his earth-children be found more fully or worshiped more reverently than among the trees that He has made for our bodily comfort, the education of our artistic sense and the uplifting of our thoughts and feelings unto Him?

One night in early March, when the winds were blowing stormily over the chimney, we were all sitting — having just finished a game of chess — in front of the old Fire-Place, which was filled with flame and heat, when,— the theme suggested by the sight before me,— I began to discourse to them of fire, and things in human life and history connected with it. I told them of the old race that once used it as a symbol of God and his benevolence to men as we now do a bit of wood; that these old folk were called in history Fire-worshipers, but with as little justice as we Christians might be named Cross-worshipers to-day; of that wise and good being, whom we know as Zoroaster but whose actual name is hidden,

of whose real self and teachings we have, looking backward through the clouds and gloom of ages, only glimpses, such as prisoners get of sky and stars gazing through dungeon bars. I told them of Light and Heat, the twin Angels unto men, born of Fire ; of that light which gives us knowledge of what is and reveals the exceeding beauty of the world, and of that heat which calls nature from her grave each spring, and brings to each root and germ and seed that has lain dead, a glorious resurrection ; and passing on and coming down to the hour that was and our own joys, I told them of wood and coal, of old-time fire-places and ovens, and of many homely things, such as were around them, unknown to-day to many and perhaps unnoticed by those who know, but which once had high uses and close relation to happy human life ; and finally of wood as fuel and its ministrations to man's need and comfort. So I talked to them, half musingly, and when the end was, we all sat gazing silently

into the fire and listening to the gusts that screeched and roared around the sharp edges of the old chimney top.

Then, after a pause, the eldest of the class said,

“Father, dear, how many kinds of woods do you think we have burned in the old Fire-Place this winter that were cut on the old farm here?”

And I, after brief pause, answered,

“Perhaps twenty-five.”

And to this came the reply, positively spoken as by one who speaks with knowledge,

“We have burned at least Forty-Two kinds of wood in this fire-place this winter.”

“Did I not know,” I answered, “that your memory is good and that you have the fine habit of being accurate in your speech, I should certainly think that you were mistaken. For though this part of New England is very rich in specimens of our native trees, especially of the deciduous class, and this old farm of ours is stocked with a great

variety, still forty-two is a large number, and as none of you are sleepy as yet, you may, if you please, run over the list and I will keep the count."

And this is the list which the Teacher wrote out as recited by his little pupil :

LIST OF TREES CUT ON THE FARM AND
BURNED IN OUR FIRE-PLACE.

| | |
|--------------|----------------|
| White oak | Elm |
| Red oak | Willow |
| Rock oak | Cherry |
| Yellow oak | Wild Cherry |
| Pin oak | Spruce |
| Black oak | Hemlock |
| Hard maple | Butternut tree |
| Soft maple | Pepperidge |
| Black birch | Red cedar |
| White birch | White cedar |
| Yellow birch | Pine |
| Black ash | Black beech |
| White ash | White beech |
| Buttonball | Mottled beech |
| White wood | Basswood |

| | |
|-------------|----------------|
| Chestnut | Balsam |
| Dogwood | White hickory |
| Hornbeam | Red hickory |
| Witch-hazel | Crab tree |
| Iron-wood | Quince |
| Alder | Plum tree |
| Sassafras | Horse chestnut |
| Apple tree | Mulberry |
| Pear tree | Hawthorn |
| Peach tree | Sumach |

“Fifty in all!” I exclaimed as I totalized the column; “and you have not only made good your statement but gone eight beyond it; and I hope that during all your life you will be able in a like manner to make your statements good in respect to anything you are speaking of, and so establish a reputation for conservative speaking; for by so doing you will win the confidence of people and be trusted by them. For the tendency of the times runs toward looseness of thinking and inaccuracy of statement, both of

which are unscholarly and destructive of influence. But one may know the *names* of trees and not really know much about them. For to know a tree thoroughly one must not only know its name but the form of it, and the peculiarities of its bark, and shape of its leaves, and the odor of it, the color of its smoke and flame; for trees are individual as to these things, and we must have knowledge of them by the eye and nose and touch, to know them well. Many a dark night when trailing I have had to decide the points of the compass by the sense of touch; for the north side of a tree does not feel to the hand as the south side of it does, and mosses will grow on the south side of it that never grow on the north side, as I have told you often. And now I wish you would tell me what you know about these trees individually, and if it shall appear that you have this full and rare knowledge of trees it will prove that you have in truth made a study of them

and know what many people who regard themselves well informed do not know."

And then the class went earnestly into the subject of trees and delighted the heart of their Teacher; for they told me of the peculiarities and individualism of each tree,—of its trunk-form, the color and texture of its bark, the odor and taste of its sap; the shape of leaf and the color of it when the frost and dampness of autumn paint it; of its product, whether nut or fruit or seed; of the color of its flame and ash, and whether it gave forth smoke and noise in burning or burned with pure and noiseless combustion, and whether its foliage was dense or scant and fell early or late; and how even when at play outside the house they could tell what wood was burning by the smell and odor of the smoke that the chimney yielded to the wind and was blown across the playground. Of these and other signs and proofs that each tree was true to its own nature, not written in

books, they told me, so that when they were done I told them that they did indeed know much of trees and that the senses which God had given them had been well used.

One day in autumn, when seated in a mass of yellow and russet-colored leaves, wind-blown to the angle of an old stone fence that looked southward, I said: "Come, children, tell me of the field flowers, medicinal herbs and sweet smelling shrubs that you have found within the circuit of your rambles this summer and which you could name by nose and taste had you no eyes; for you know that your father holds that people study and learn too exclusively with the eye and too little with the other senses."

And on a stray leaf from my pocket-book and with a little stumpy pencil they wrote out the following list of wild flowers, medicinal herbs, and sweet smelling shrubs which my pupils got knowledge of in their rambles.

WILD FLOWERS, MEDICINAL HERBS, AND
SWEET SMELLING SHRUBS.

| | |
|-------------------|--------------|
| Anemone | Tansy |
| Trailing arbutus | Cranes-bill |
| Dandelion | Sassafras |
| Strawberry | Blood-root |
| Barberry | Sarsaparilla |
| Wood violets | Sweet Cicily |
| Wild rose | Elecampane |
| Sweet briar | Thoroughwort |
| Prince's pine | Penny-royal |
| Prince's feather | Catnip |
| Mullen | Spearmint |
| Field lily | Golden rod |
| Tiger lily | Peppermint |
| Sweet fern | Indian pipe |
| Dewberry | Dogwood |
| Bayberry | Tulip tree |
| Honeysuckle | Blue-bell |
| White water lily | Thistle |
| Buttercup | Gentian |
| Yellow water lily | Pussy willow |
| Spice bush | Daisy |

"Father dear, how much is a Greek stadium?" asked a pupil one day during a wood ramble.

"How long is this lath?" I answered, pointing to one that, by chance, lay on the ground near by.

"Four feet," was the reply.

"Very well," I returned. "Measure in a straight line one hundred and fifty-two times its length, and you will have pretty nearly the stadium of the Greeks."

By this method they have mastered the measuring methods of the world both on land and sea. The inch, the foot, the ell, the yard, the rod, the mile, the fathom, the acre — each of these distances they have actually measured by foot rule, by yard stick, by steel tape, by estimate of actual pacing, and by mental estimate. Knowing the length of a fathom, and the addition of it up to 1,000, having measured the distance themselves and knowing from experience what a long one it is, they can form some idea

of the vast depth of the ocean, to measure which the fathom is used. In this way they have learned distances and the measurement of them and found such development of faculty, of eye, of calculating sense, of reason and judgment, as one could not conceive of, unless with the exercises, he saw the corresponding development. And when the eldest of the class was able to go out into a field and pace off an acre of ground which when measured by the steel tape was seen to fall short of only a few feet,—well, had my treasures been laid up on earth I would have given her a thousand dollar check on the spot!

I regard Archery as a branch of mathematics. It deals with the law of gravitation, projectile force, the estimation of distance, the direction and force of wind, the refraction of light and the calculation of curves. It calls for keenness of eye, steadiness of nerve, perfect self-possession, the entire concentration of one's powers on a

single instant of time, firmness and elasticity of muscle and lightning-like decision. The tableau which a bevy of healthy, handsome girls presents to the eye when engaged at archery is of so fine a sort that memory ranks it, on the instant, as one of the choice pieces in her gallery. I have no prejudice against Fencing, but a liking for it rather; nevertheless, for all-round efficiency in making a girl healthy, graceful, and beautiful it is altogether out-classed by bow practice.

Archery is not a violent exercise and has no risks in it. It is an outdoor sport in the best sense of the word. It is, moreover, a social pastime. Wit, wisdom, merriment and innocent, amiable follies even, are not under ban in it. Its equipment is not costly. Historically it is rich in glorious association and reminiscence. What battles have not been won by the bow; what generous rivalry shown, what liberties defended, what tyrants overthrown? In all their

games, amusements, and exercises I have made my little pupils familiar with the origin and history of each, what service it had rendered to men and what of value it would do for them, whenever possible connecting it and them through it with English history and literature. And if there was any bit of descriptive prose or verse that would answer for a recitation they committed it to memory and recited it. And by this method much of knowledge worth knowing has come to them and a vast amount of entertainment of a higher class than generally comes to children from the play-ground. And Conan Doyle, who, in his "White Company" has come nigh writing a perfect story of its class, gave them, in his Bow Song, one of the recitations connected with archery which afforded them great delight and added zest to their practice, which I insert, that it may be at the command of all children who may wish to memorize it.

THE SONG OF THE BOW.

What of the Bow?
The bow was made in England.
 Of true wood,
 Of yew wood,
The wood of English bows.

Chorus.

We'll drink all together,
 To the gray goose feather,
And the land where the gray goose flew.

What of the Cord ?
The cord was made in England,
 A tough cord,
 A rough cord,
The cord that bowmen love.
Then we'll drain our jacks,
 To the English flax,
And the land where the hemp was wove.

What of the Shaft?

The shaft was made in England,
A long shaft,
A strong shaft,
Barbed and trim and true.

Chorus.

We'll drink all together,
To the gray goose feather,
And the land where the gray goose flew.

What of the men?

The men were bred in England,
The Yeomen,
The Bowmen,
The lads of the dale and hill.

Chorus.

We'll drink all together,
To the gray goose feather,
And the land where the gray goose flew.

But of all outdoor exercises that they have enjoyed, the one that has given them the most pleasure, and perhaps most of

health, strength, suppleness of body, grace of movement, self-confidence, quickness of eye and the power to decide what to do and how to do it on the instant, is Skating. I was a skater once myself and loved it as a bird loves flying; and even now the old-time fervor lives in my veins, and once the steel is under me I glide from beneath the weight of years and am, in a flash, a boy again. God bless the skates and all skaters; keep them from heavy falls and bring them, flushed and rosy, safely home from all venturing!

The little ones love skating with a passion. In this, at least, that strange law or quality known as heredity, which brings to children in one hand helping and in the other hindrance, has proved a blessing to them. They skate as angels fly, because they are buoyant and can assume wings at will. Oh, it is a joy to see them come, wind blown, three airy forms of life, down the old pond, where Thomas Norton ground his grists two hundred and fifty years ago.

And when the fairy triad form their sweet conspiracy to corner the big white-headed boy that's with them and skate him to the shore—well, then there is fun ! And in answer to their sweet importunities and that their best enjoyed pastime might ever be linked in memory pleasantly with him who was their Teacher, and who perforce, by-and-by, must lay off skates and have done with skating, I wrote for them this little bit of description of their favorite exercise, that it might serve them for verbal and vocal practice in recitation.

SKATING.

Was there ever such a delicious pastime ? It is the very coronation of sports. Come into this rink and stand a moment. See that skater there ; he in Trapper's costume, I mean. How easily his body swings along. How his lithe form sways to the curve he cuts. How suavely his physique yields to the enticing movement. Happy fellow. No thought, no care. The foot,

armed with its blade of steel, lifts and places itself with the careless and easy perfection of habit. His ankle knows no tremor; the back no convulsive start; there is no "catching of his balance," no nervousness of action; but perfectly poised, he comes sailing along, as easily as a lazily moving Falcon blown across the meadow level by the pressure of a rising breeze.

But a skater, like any other artist, has his moods. The skating Trapper there illustrates this, for the motion which we were admiring, because of the graceful indolence of it, has suddenly changed. Look! See how he flies! He darts; he shoots; he flashes over the ice. How the steel plates ring! How the white foam spurts as the edged steel cleaves its swift course along the green surface! How the rink resounds to the shock of the rapid strokes, until the frosty roof echoes to it! See him vault into the air. Is he winged? Can he fly? Look at that! Did a gust lift him up and whirl him around like a leaf? Heavens! See

him come ! Can a body of flesh and blood fly like that ? Or is this skating Trapper a form from the spirit world blown through the air by the energy of invisible winds ? What is there in a bar of steel, lashed to a foot, that can make a man like a bird ? Stopped ! Had my eyes not seen I would not have believed.

How did he stop ? Tell me that . Why, a bird cannot stop without a curve or an upward swoop from the line of his flight. But he, that skating Trapper, while in the very middle of his career and at its swiftest point, when he was flying so that an arrow could not catch him, lifted his foot, struck the ice one blow, and *stood*.

Another mood. He simply lifts his skate and movement comes to him. Behold him now sweep the circumference from shore to shore ; his body rises and sinks, sways and swings in easy undulations. Ha ! Watch him. See what he is doing. For even as an eagle begins to soar, drawing a circle whose diameter is twice a thousand feet

and on this builds his aërial spiral, narrowing his circling as he rises, until, above the passing cloud, he makes the apex of his mighty cone and stands hovering ; so, yon skating Trapper, as he swings gracefully around the rink, draws in the line of his movement, until, lifted on the toe of his skate, he stands at the center of his circle — *spinning!*

But we must away. The moon is on the mountain and the toboggan waits. *Au revoir*, young Trapper. Thou hast taught a thousand people to-night the power of will, the value of practice, the beauty of graceful movement, and the glory of a healthy body. I will join thee some evening and I will bring my skates along too — the old skates that, like their owner, are twenty years older than when he first strapped them on — and I will try some of the tricks of fancy skating with thee. Augh ! The devil take thee, thou imp of rheumatism or of gout, I know not which, I'll skate the boy, I say, in spite

of all the kinks and twinges thou canst put into these legs of mine; aye, and skate him to the shore, see if I don't.

L'ENVOL.

There is a personage known to Authors as the publisher. He is base-minded. He looks upon a book with a cold, calculating, fish-like eye. Neither its humor nor its pathos nor the author's object moves him. To him a book is made to sell and yield profit to his purse. *Ergo*, it must be of a certain size, of a certain style, and be produced at a certain cost. One page beyond the foreordained number is so much net loss. This is why the Publication Houses of the country are "sincerely protective of the author's reputation and ambitious to advance the best interests of American Literature!"

My publisher has spoken! He writes: "My Dear Sir,—The MSS. you have forwarded us will make at least ten pages beyond the original estimate. Farther ad-

ditions will endanger all possibility of profits to you or us from its publication."

My publisher, as you must realize, dear reader, is a man of humor. I can see the twinkle in his eye as he wrote "profits to you"! If James T. Field, that prince of littérateurs and saint among publishers, were here with me, what a laugh we two would have over that sentence! Profits to a poor author from his book! That's rich.

But one profit has come to me already, and larger ones will come if, being spared from ill, the work of carrying on and up the education of these dear and clever children proceeds, and in another volume the record of method, manner, and results in larger and nobler fields of study be written down. The companionship of quick and eager minds, wishful of learning; the spectacle of daily development in knowledge, grace, and growing power to do and charm, and the hope that many, reading what I tell, whether parent or professional teacher, will be cheered and

quickened to wise and stronger effort to make the dear ones in their charge attain the true object of education, which is, as I apprehend it, to make a child love Father, Mother, Home, Country, and God, more: if this is not the object of all education I know not what object it may have. *Au revoir.*

W. H. H. MURRAY.

The Murray Homestead,
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